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Calvinist Contact

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Marian Van Til

WINNIPEG — Who or what are Mennonites? A recent survey in Ontario indicates that popular conceptions associate Mennonites in general with the horse-and-buggy lifestyle of Old Order Mennonites, and perceptions may not be that different in most other parts of the country. The fact is, there are only about 1,500 Old Order Mennonites out of 200,000 Mennonites in Canada.

Canadian Mennonites would like to dispel such inaccurate images of themselves. So as thousands gear up to meet July 24-29 at the 12th Assembly of the Mennonite World Conference in Winnipeg, a media guide has been prepared which they hope will do the job.

Though only 69 pages long, the clearly written guide has a kind of "everything you ever wanted to know" quality. It starts with an overview of Mennonites in Canada, the purpose of the world conference, origins of the group and demographic information.

The guide offers a concise look at numerous areas in which Mennonites are active in ministry: "peace witness," agriculture, business, education, politics, interaction with the government, health care, mental health,

care of the elderly, people with disabilities, victim/offender ministries, Native people, music, publishing, literature, camping, "mutual aid."

Deep respect

North American Reformed churches like the Christian Reformed Church, for example, while not sending observers to the July assembly, feel that they and the Mennonites "hold one another in deep mutual respect," asserts Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada. "Of all the faith communities in Canada we've had contact with we hold none in higher esteem [than the Mennonites]."

Despite what Van Eek calls the "painful history of the Mennonites, also at the hands of Reformed people," Reformed and Mennonite Christians in Canada share common traits of which

See Mennonite — p. 2.

Thinkbit

"Those who never retract their opinions love themselves more than the truth."

Joseph Joubert, 18th century French essayist

How well do you know your Mennonite neighbours?

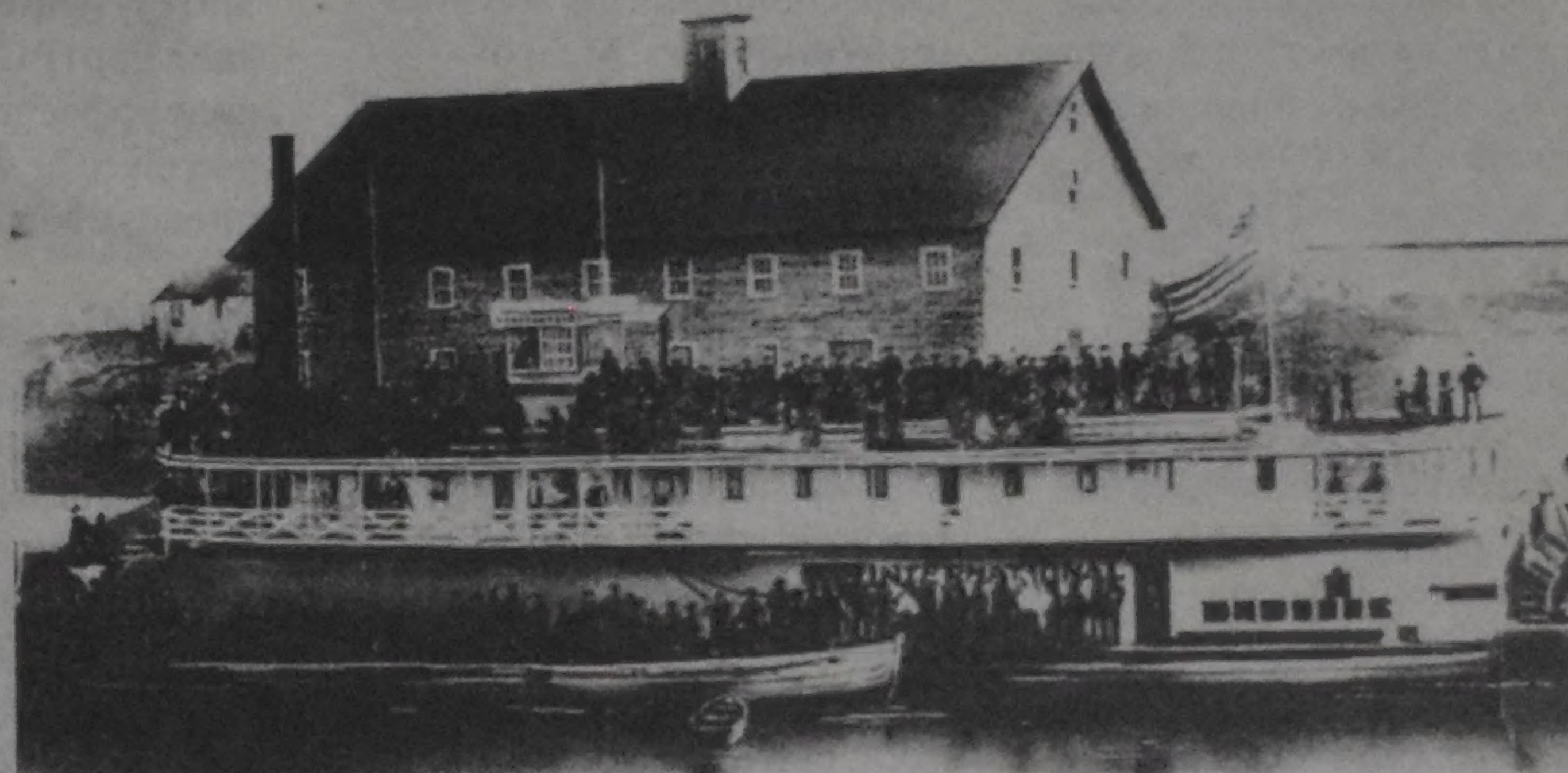


Photo: Glenbow Archives

The first Mennonites in Winnipeg arrive in 1874. There are now 60,000 in Manitoba, the highest concentration of Mennonites in the world.

Business group speaks out on election rules

Bert Witvoet

BURLINGTON, Ont. — A limit should be placed on contributions to a political party or candidate from any source, says the Reformed Christian Business and Professional Organization (RCBPO) in a brief to the Royal Commission on Electoral Reform and Party Financing. The hearing was held in Toronto on May 30.

The reason for setting a limit is to prevent any candidate or party from becoming "too greatly aligned with any particular interest," says the brief.

In the same presentation the RCBPO

recommends that "a limit be placed on third party advertising." The intent of this recommendation is "to give all interest groups equal access to public opinion."

Third-party advertising should clearly indicate the purpose of the organization as well as its involvement in the issue it supports, according to RCBPO.

As a final point the brief asks that no election be scheduled for any Friday, Saturday or Sunday, the days that one or another religious group sets aside for worship, nor for any religious holiday.

Vandezande disappointed about abortion bill, but not defeated

Bert Witvoet

TORONTO — It's not easy being a prophetic Christian in Canada, someone who addresses social and political issues from a biblical position. It's like standing in a swift-running river and trying to slow down or redirect the flow of things. Ask Gerald Vandezande and Citizens for Public Justice what it's

like.

For the past seven years, CPJ has worked at opposing the trend towards abortion on demand in Canada. It has presented briefs, contacted members of parliament, held debates. Gerald Vandezande has addressed party caucuses and has had personal contact with some key ministers in Prime

Minister Mulroney's cabinet.

This spring, four of six CPJ-sponsored pro-life amendments to Bill C-43 were placed on Parliament's order paper.

But the end result of all this effort was that not one single amendment passed in the House. Of course, none of the 30 amendments, pro-choice as well as pro-life, made it into Bill C-43. The Bill was passed unamended with a slim margin, satisfying neither pro-choice nor pro-life Canadians.

Gerald Vandezande was quite disappointed in the outcome of the abortion vote but he is not discouraged, he says. "I had hoped people would have taken the long view," he says, referring to pro-life MPs who voted with pro-choice MPs to defeat amendments that would have strengthened Bill C-43. "They still saw it as a compromise."

Not giving up hope

Vandezande is glad that Canada has an abortion law again, even though it is not what he wanted. "A country should not be without a law on such an important issue," he said. He has not given up hope that such a law could be amended in the future as new developments take place.

Vandezande, never one to become defeatist, reminds people that through the intervention of churches the federal

cabinet dropped the idea of pushing the gestational approach in 1988 and 1989. Such an approach, which would have allowed abortion on demand up to an artificially determined time period in a mother's pregnancy, would have violated the principle that human life needs to be protected at all stages.

"Something did happen," says Vandezande. We won a major battle."

There are additional reasons why Vandezande does not feel defeated. "No law will ever be able to accomplish what grace can do," he says. "I don't fight to win. I have the satisfaction of having tried."

Now that the debate on abortion legislation is behind them for the time being, CPJ hopes to focus on social policy that will help women caught in difficult circumstances to make responsible, pro-life choices, says Vandezande.

(See also abortion statement by MP John Reimer, p. 6.)



Photo: Courtesy CPJ

Vandezande at the March 6 meeting in Ottawa with the parliamentary legislative committee dealing with Bill C-43. Next to him, Denyse O'Leary, a Toronto editor.

In this issue:

It's Father's Day on June 17. How do we view our fathers? . . . pp. 10-11
Aren Geisterfer asks: Should we support Lithuania's fight for independence? . . . p. 12
A variety of education-related events . . . pp. 13-14

Mennonite groups — small but effective

... continued from page 1.

many of their members may not be aware. They both spring from ethnic roots and those roots still define their churches somewhat.

They both have a penchant for forming new churches when there are disagreements among them: the 108,000 Mennonites in Canada belong to 25 different "conferences" or groups ranging in size from individual independent congregations to large, highly-organized denominations like the General Conference Mennonites. Diaconal activities are extremely important to both. They both love to sing and their strong emphasis on congregational song proves it.

While working together on such things as refugee placement, the Canadian Foodgrains Bank and a couple of church coalitions, both have emphasized and supported their own Christian organizations. And though "we still don't do much by way of exchange," says Van Eek, "there's mutual admiration there. We [as church leaders] know where they stand; we struggle with some of the same things."

But how well do ordinary Reformed church-goers actually know their Mennonite neighbours? The conference media guide comes to the rescue of those who admit they could know a lot more.

There are almost 803,000 Mennonites in 60 countries, all of whom trace their roots to Reformation-era leader Menno Simons. At the heart of their faith is "a belief in the absolute authority of the Bible, personal salvation, adult baptism and a commitment to peace and non-resistance," says the media guide.

Mennonites first came to Canada from the U.S. in 1786,

but a second wave of immigration did not take place until a century later when thousands of Mennonites moved to Canada from the Russian Ukraine, with 45,000 more coming during and after the World Wars. Most of Canada's Mennonites live in Manitoba and Ontario, followed by B.C., Saskatchewan, Alberta, Quebec and the Maritimes.

In the minds of Reformed church members, Canadian Mennonites are perhaps best represented by their relief and development arm, the Mennonite Central Committee (MCC). Founded in 1920, MCC currently has almost 1,000 health, agricultural, community development, education and social services workers in 52 countries. (Administratively, MCC is divided into a Canadian and U.S. section and has a current annual budget of \$34-million.)

One source of its funds with which Reformed people are likely familiar is SELFHELP Crafts, a job creation program for artisans in the developing world. In addition, auctions of a variety of goods, arts, crafts, and sought-after hand-made quilts are a popular and effective means of raising money (the 1989 auction raised \$1.2-million).

Ploughshares

Another defining characteristic of Mennonites is their historical pacifist (non-resistance) stance. Menno Simons himself preached that "the regenerated do not go to war or engage in strife. They are children of peace who have beaten their swords into ploughshares and spears into pruning hooks and know no war. Since we are to [be] conformed with Christ, how can we then fight our enemies with the sword?"

The media guide explains that throughout their history, Mennonites have sought assurances from governments that they would not have to participate in warfare. Mennonites first received exemptions from military service in Canada as early as 1793, and in this century (World War II) it was through Mennonite lobbying that alternative service for conscientious objectors was established.

Becoming less separate

Despite such lobbying, because of "a traditional belief in being separate from the world" Mennonites have over the years been reluctant to be involved with the government. Today, with the exception of some conservative Mennonites, that is no longer true. Since 1950 Mennonites have run for Canadian federal

office 159 times. There are currently three Mennonite MPs: John Reimer (PC, Kitchener), Ray Fund (NDP, Prince Albert-Churchill River), Benno Friesen (PC, Surrey-White Rock). A fourth, Jake Epp (PC, Provencher) grew up Mennonite and is perceived as such but no longer attends a Mennonite church.

Periodic get-togethers

Mennonites are also increasingly interacting with the government about social issues such as disarmament, aboriginal rights, upholding religious freedoms, pro-life legislation [see MP John Reimer's parliamentary statement, p. 6], assisting refugees, and Canada's

international development policies.

The upcoming 12th Assembly of the Mennonite World Conference which motivated the Mennonites to produce all this (and much more) information about themselves is being held, like the 11 previous ones, to "provide an ongoing program of fellowship and communication for the Mennonites around the world."

The World Conference is not a decision-making body, though it can "affirm broad principles of faith and formulate new insights." Its purpose is to allow the many Mennonite groups to share concerns, worship and study

together.

In addition to its periodic assemblies, the World Conference "facilitates regional planning, mission consultations, international peace dialogue and maintains data about the 800,000 Mennonites worldwide," explains the guide.

One of the reasons Manitoba was chosen for the 1990 Assembly is because the southern part of the province contains the highest concentration of Mennonites in the world: 60,000 of Canada's 200,000 Mennonites live in Manitoba.

Across the Globe



David T. Koyzis

The *intifada* has heated up again in the Israeli-occupied territories of the West Bank and Gaza after a lull of some months. *Intifada* is the name given by Palestinian Arabs to the rebellion against Israeli rule which began near the end of 1987. The latest round of violence was touched off in May when a young Israeli, dressed in military garb, fired a stolen army assault rifle into a group of Palestinian workers near Tel Aviv, killing seven and wounding 10 others.

Twenty-three years after seizing these Arab-inhabited territories during the Six-Day War, Israel seems no closer to finding a peaceful settlement that might bring its occupation to an end. But Israel is a country divided against itself, caught between the tender consciences of those wishing to pursue peace with their neighbours and the more aggressive intentions of those wishing to "redeem" what they call Judea and Samaria from its longstanding Arab residents.

Wanting it both ways

Thus Israeli policy, caught in a tug-of-war between the Labour Party and Likud bloc through six years of unstable coalition governments, consists of a disjointed strategy that simultaneously attempts to pursue negotiations with the Arabs and presides over the establishment of illegal Jewish settlements in the occupied territories. That these policies are incompatible is obvious to all, and after more than 40 years of being treated as strangers in their own land, Palestinians are losing patience.

Every day that goes by without a conciliatory move from Israel strengthens the hands of those members of the Palestine Liberation Organization who favour continued violence and who denounce leader Yassir Arafat's more moderate approach. Moreover, there is some indication that the *intifada* is even being taken up by Israeli Arabs living in Israel proper.

In the long run Israel has only two alternatives that are in accordance with justice. On the one hand, it can withdraw

A house divided against itself

from the occupied territories and permit Palestinian Arabs to set up their own independent state in the West Bank and Gaza. This was the original intention of the United Nations back in 1947 when it partitioned the old British mandate of Palestine into Jewish and Arab states. Unfortunately, this proposal was a casualty of the first Arab-Israeli war, and the land slated for an Arab Palestine was seized by and further divided among Israel, Jordan and Egypt.

Wolf at the door?

Many Israelis are opposed to the establishment of a potential enemy state next door. The long and rather tortuous border separating Israel from an independent Palestine would cut deep into the heart of Israel proper and would be difficult to defend. Tel Aviv and other major Israeli cities would be only a short distance from Palestinian territory.

The second alternative is for Israel to annex outright the West Bank and Gaza, grant its Arab inhabitants citizenship and the right to vote, and drop any claim to being a monolithic Jewish state. With the addition of 1.4 million to its current Arab population of 800,000, the ethnic configuration of the country would change dramatically. With a higher birthrate among the Arabs, Jewish Israelis could eventually find themselves in a minority position, a prospect most of them find unpalatable. The 15-year-old civil war in Lebanon seems to demonstrate to them that failure awaits a political system based on power-sharing among different religious and ethnic groups.

Nevertheless, Israel's current policy must change if justice is to be done and peace given a chance. Next month I will explore some of the internal dynamics that are keeping Israel from coming to terms with its Arab neighbours.

David T. Koyzis is Assistant Professor of Political Science at Redeemer College, Ancaster, Ont.

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“**S**TILL HOPE,” screamed the headline of the *Toronto Sun*, so I write this *Pressreview* in hope. The Sunday night dinner apparently created some opportunity for continued Meech talks. Perhaps the setting, the Museum of Civilization, produced some civility. The menu would certainly have contributed to a mood of congeniality: artichoke, grilled shrimp, roast loin of beef, fiddleheads, white and dark chocolate, strawberries and raspberry compote. No wonder the premiers did not yet want to go home.

There was a Liberal leadership debate in Montreal during which Paul Martin went at Chretien with all guns glazing away. No civility there! Chretien’s stand on Meech Lake is as slippery as an ice-covered bridge. He is against it, and yet he’d support it. Even Sheila Copps, who is not altogether unskilled in the art of verbal knife-twisting, remarked about the viciousness of the debate. Nunziata, who last month called Quebec separatists “traitors,” was received with the same warm welcome given to carpenter ants at a construction site of a log home.

Parliamentary records show that the recent third-reading vote on the abortion bill drew the highest attendance of MPs ever. The second-reading vote saw 278 of the 295 MPs casting their vote. Other news from the Hill concerned the members’ dislike for police investigations about alleged mishandling of public money. The MPs want to police themselves and are asking for a judicial board of their own to determine the propriety of their spending. Assistant Deputy Speaker Denis Pronovost was politely asked to hand in his resignation after he called Premier Clyde Wells “a crazy mental case.” Wisdom is not the common denominator in the Commons.

Problems, problems! The good citizens of Red Deer, Alta., held a rehearsal for Queen Elizabeth’s visit, which will take place there on June 28. The cars of the motorcade travelled at five kilometres per hour through the city and began to overheat. The Queen will have to traverse the city at double the speed, said an organizer.

That permanent PC passion — privitization — does not

always have blessed results. In 1986 the government by order in council sold Canadian National’s trucking division, along with some pretty juicy real estate. It was not what you would call a researched transaction. The gentleman who bought the division did not qualify for a credit card at the time of purchase and the company went belly up within two years.

Canada drew attention in the Soviet press because of Gorbachev’s stopover in Ottawa. The consensus: Canada is a rich and big country. You better believe it and be thankful for it! There was also a visiting Russian delegation studying Canadian prisons.

June is the month for weddings. Don’t ask me why — I got married in November. In a wedding ceremony performed by a Winnipeg judge, the bride promised resignedly to take her rather seedy-looking groom as her “awful wedded husband.” Weddings used to be solemnized in Sunday services. One such wedding took place during Lent when the minister preached on the words from the cross. The text which accompanied this particular wedding was “Father, forgive them, for they know not what they do.”

So Gorbachev and Bush got together. Some good news, some bad news. The good news is that there will be further arms reduction and some progress

on the German reunification. The bad news is that the two leaders could not agree on Lithuania, Israel and the Soviet Union’s trade status with the U.S. Gorbachev threatened to discontinue the flow of Jewish immigrants to Israel if the government there keeps settling them in the occupied territories.

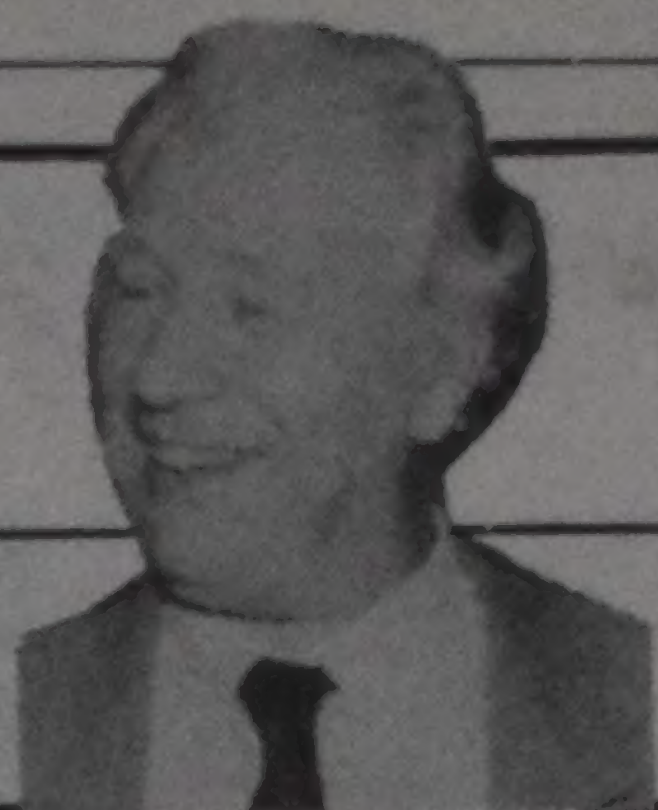
Some anniversaries: Khomeini’s death one year ago. (More than a million mourners clogged the roads to Teheran.) Tiananmen Square also one year ago. (It is still not known how many people were killed in the brutal suppression of the demonstration. Some sources put that number between 2,500 and 3,000). Toronto’s concrete turtle, the Skydome — one year old. The Dunkirk heroic evacuation of the British Expeditionary Force took place 50 years ago. Remember that movie, *Mrs. Miniver*, or something like that? If you do you are probably receiving Old Age Security cheques.

Economics sometimes forces the hands of politicians, as is demonstrated in the planning of high-level talks between China and the Soviet Union about the Korea situation. Both powers are allied with North Korea but they do business with South Korea. Money talks! Loudly, even!

The Irish Republican Army killed two Australian tourists in the Netherlands. The army issued a statement in which they apologized for the

Pressreview

Carl D. Tuyl



regrettable mistake. They could better have remained silent.

The South African government introduced a bill which would repeal the Separate Amenities Act of 1953 which has separated blacks and whites in the country’s public transportation and facilities.

The United States vetoed a United Nations Security Council resolution that called for a fact-finding mission to visit the Westbank and the Gaza strip. Of the 154 voting members only the U.S. opposed the measure. The U.S. veto came a day after Palestinian guerrillas attacked the Israeli coastline.

A very high-decibel “booh” goes from here to Mr. Dan Weaver, vice-president of the Peace Bridge Brokerage

Ltd. one of Canada’s largest brokerage firms. The firm’s top brass get together once in a while for some golf. When asked about the participation of women in the tournament Mr. Weaver said, “... They can cook and caddy all they want; and serve beer.” There are too many of Mr. Weaver’s kind.

We send a loud round of applause to the Most Rev. Pavao Zanic, Roman Catholic bishop of Mostar-Duvno, in whose diocese some villagers made a great deal of money by promoting themselves into a tourist attraction with apparitions of the Virgin Mary. The bishop denounced the miracles as bunk. There are not enough of Bishop Zanic’s kind.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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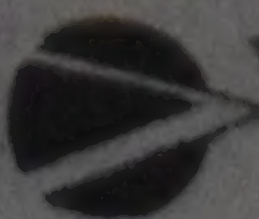
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True compromise is a brave and painful act of obedience

The abortion debate that preceded the third and final reading of Bill C-43 in the House of Commons once again pointed out how people have different ideas about the act of compromise. Some Christian MPs, like John Reimer from Kitchener, Ont., reluctantly supported Bill C-43 to get at least something on the books, in the hope that this law may be strengthened in the future. Others, like Robert Nicholson of Niagara Falls, voted against the bill because it was not pro-life enough.

The primary meaning of the word "compromise" is that you are willing to give up something to reach consensus, that you are prepared to go halfway to come to terms, or that you agree to abide by the decision of an arbiter.

The simple types

At certain levels all of us will compromise. You may find yourself in a situation of travelling with a friend who wants to see Paris, whereas you want to see Rome. You strike a deal and probably end up visiting both cities. An employer offers a 50-cent raise; the workers demand a \$2 raise. Something has to give. Usually both sides end up yielding.

There are times that the Bible calls us to go even further than halfway (Matt. 5:40,51): "If someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles." It's not half a tunic or half a mile we are asked to give as a compromise, but twice as much and twice as far! So compromise on the level of giving up your own rights or wishes to accommodate someone else is a bare-minimum in terms of a biblical and loving response.

But what if the dispute involves the question of our obedience to God? Someone or a group wants you to take part in cheating or in committing an act of violence. Is it all right to go halfway or to do it just this once but not again to keep everybody happy and to avoid personal pain and discomfort? Obviously not. You cannot serve God *and* another god. Obedience is either full-hearted or it is disobedience. Moral and ethical cowardice is something few people admire.

The difficult types

But there are times that it is not your obedience that is at stake but the running of an organization or a society which has not agreed on what it wants to be and where it wants to go (one could take as example the Meech Lake discussions going on between the first ministers in Ottawa at the moment of this writing). Now the question becomes more complex. We cannot force our views on others. How do we live and work together with people who have convictions and make choices that are different from the ones we have and make?

People are very different in their approach to such problems. The more idealistic a person is the more he or she obliterates this complexity. With a lot of people, also Christians, it's all or nothing, now or never. Whenever that position is taken in an attitude of unrealistic idealism it causes big trouble.

Idealism is never justifiable from a Christian point of view. It is a kind of false worship of the perfect type, of a world that does not exist. It ignores

the reality of brokenness and sin and prevents grace from penetrating that brokenness in its slow but warming-sunshine way. It's like starting a bonfire on your tulip bed in the middle of winter in the hope of producing instant tulip blooms. It may be emotionally very satisfying to take the purist position, but it does not produce fruits that will benefit society.

The opposite of this kind of idealism is defeatism. Defeatism often passes for "realism." You know the kind of attitude I'm talking about: "Don't come to me with all this Christian stuff of being a leaven in society or trying to fight the abortion situation in Canada. It's a losing battle, let's be realistic. We are wasting time and money."

Many Christians are deep down defeatist "realists," especially when it concerns their social and cultural witness. Everything is too big to change: Canada is too big, my city is too big, my church is too big, even my circle of friends is too big. What they really mean, of course, is that their God is too small. These type of Christians don't compromise; they surrender!

The tension remains

The Christian ethical attitude worth pursuing keeps both positions at bay. A good disciple of Jesus Christ neither follows idealism nor defeatist "realism" as he or she seeks to be a salting salt. Such a person recognizes the fact that to remain responsibly involved in life and society one has to accept solutions at times that do not satisfy. But to keep the compromise from becoming an act of surrender, one must continue to seek better ways, continue to nudge the group into more faithful ways of building a common weal. A *faithful* act of compromise is always a *dynamic* form of compromise. As Christian Member of Parliament John Reimer and Christian activist Gerald Vandezande put it (see other articles in this issue on page 1 and 6): "you have to take the long view."

A dynamic form of compromise is always the result of much struggle and soul-searching. There is no easy way to compromise. Dynamic compromise reflects the tension we experience in Jesus' words that we are in this world *but* not of it, that the Kingdom is here *and* that it is to come, that we must take up our cross *and* live lives that are victorious.

As Prof. G. Brilleburg Wurth puts it in the *Christelijke Encyclopedie* (a Dutch Christian encyclopedia, from which I translate): "There is something painful in compromise that could serve as a reminder to us that we Christians, too, are saved 'in hope' and that in this world we will never completely escape the tensions and brokenness." And he adds the following words of caution: "In practice, the act of compromise requires a great deal of careful tact, wisdom, and especially honesty."

Are you up to the challenge of taking the long view? Or are you in it for the short idealistic or even shorter pessimistic haul?

(I am indebted for some of these thoughts to an article on "compromise" in the Dutch Christian Encyclopedia)

BW

Longer Letter



Like the lilies



Fifth baby

Marian den Boer

During the past three years our three oldest children have asked now and again whenever it occurred to them, "Mom, when are we going to have another baby?" Or they have suggested, "We should have another baby!" And they have wondered, "Do you think we'll have another baby?"

I've let it be known their little sister, Michelle, would always be my baby no matter how old she became. Being pregnant, getting up in the night and dirty diapers were three things I was grateful to see relegated to the past. Not only that, I had given all my baby clothes away.

So when the doctor confirmed Marty's and my suspicion that, yes, we were indeed receiving another gift from the Lord, I had some explaining to do.

I thought I might make a special dinner, light candles and formally announce to the children, "We are going to have a baby." Marty wondered if they could keep the secret long enough to give us a chance to follow proper new-baby protocol and tell our parents before the rest of the world found out. Yet we didn't want to tell our parents immediately as a certain amount of discretion was required on that front: in their day, being pregnant was almost as private as getting that way.

Marty and I were fairly bursting with the news. As it happened, after what wasn't a formal candlelight dinner — Marty and nine-year-old Alison were doing the dishes; seven-year-old Paul was busy making a construction-paper person at the kitchen table; 11-year-old Angela and I were in last minute preparation for attending Calvinettes at church where I happened to be the leader of Angela's group; and little Michelle was safely upstairs, talking to her stuffed pink rabbit — I gave Marty a questioning look. He winked. "I know a secret," I said giving Alison a kiss.

"What is it?" she asked.

Six little ears tuned up.

"It's a family secret," said Marty.

"Tell us," the three children chorused.

"Can you keep a secret?"

They all nodded.

'Why?'

"We're going to have a baby!"

"Why?" asked Alison in happy astonishment.

I looked at Paul sitting at the table. He had given up asking for another boy in the family.

"We're going to have a baby," I said to him.

"Why?" he echoed.

"Don't you want a baby?"

"Yes, yes, yes," all three responded.

On the short walk over to the church, Angela wondered if she could take care of the baby. She hoped it would be a girl. Could it sleep in her room. "Oh, why did you tell? I won't be able to keep it secret."

"You better," I warned.

At Calvinettes Angela made a bee-line for her friends. Just before opening exercises, I happened to glance her way. She was in a corner between two companions. One of these two girls, her very best friend, caught my eye, blushed and waved, shouting, "Hi, Mrs. den Boer!" Then quickly looked away. Angela looked sheepish.

On the way home I confronted Angela. "Did you tell Janice?"

"I told her I had a secret," she mumbled.

"And?" I said.

"She asked me if my mom was going to have a baby. What could I say?"

And what could I say?

Angela and I have a lot in common, and to those people who know us, we're open books. All I could do was hug her, thankful that already in Grade 6 she had a close friend.

Early the next morning Paul knocked on the master bedroom door. "Mom, this is for you." He presented me with his construction-paper person, "for going to have a baby."

Although I've been through it four times previously, I don't remember pregnancy as being ripe with so many precious moments.

I can't wait to tell Michelle.

Marian den Boer is a homemaker, wife, mother and free-lance writer who lives in Hamilton, Ont.

Urges involvement in evangelism through Vision 2000

From May 16-20, my husband and I had the privilege of attending "Vision 2000 Canada" in Ottawa.

We are both actively involved in the outreach ministry of our church and have been used by the Lord in the lives of some of our unchurched friends. We went with great anticipation and excitement and we have not been disappointed. As we talked over how we could best serve our Christian Reformed Church by what we had learned, we decided to write a letter to *Calvinist Contact* and try to share our experiences with a broader audience than just our own church.

"Vision 2000 Canada" is a national leadership consultation on evangelism. For the first time in Canadian history over 40 denominations and parachurch organizations agreed to participate and co-ordinate their strategies in evangelism to reach our nation for Christ in a movement which was named "Vision 2000 Canada."

For three years the Evangelical Fellowship of Canada (EFC), with other Christian leaders, worked and prayed to make Vision 2000 a reality.

The purpose of Vision 2000 is to serve the body of Christ in evangelism so that every person in Canada will have the opportunity to see, hear and respond to the gospel by the year 2000.

We personally were deeply moved by the times of worship together with people of many different backgrounds, bonded together in our love for and faith in our Lord Jesus Christ. We sensed the urgency and commitment of the delegates.

Need personal and church revival

The single message that we learned from this consultation is that we have to have, first of all, a personal revival and, secondly, a church revival before we can expect the Lord to bless us as a nation. Evangelism starts with loving. We need to understand what Christ has done for us before we can share with others. We

have to see our own unloveliness before God, before we can love the unlovely. As one speaker put it: "It does not take one drop more of Christ's blood to save a murderer than it takes to save you and me." We need to repent of: our self-righteousness; our lack of inner truth (How do we really tell the truth, not just on our lips, but down deep?); our discouragement (It happens when we trust ourselves, not God); our not really caring when God rejoices (i.e., when an unbeliever comes to Christ); our identification with all sinners (This nation will not repent unless we intercede and repent for it).

When we have found the good news for ourselves, we can share the good news with others.

We would like to conclude with a prayer called "My Response" and we pray it will become the response of our own church and others. (II Chronicles 7:14: "If my people who are called by my Name humble themselves and pray, and seek my face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and heal their land.")

I. I humble myself. I recognize that through my sin, selfishness and neglect I have contributed to the negative state of Canada today. Lord, I ask you to open my eyes to my own actions and the needs of my neighbours.

II. I pray that you would direct and inspire these efforts to evangelize Canada, that you would grant true heart unity among the leaders and wisdom in knowing how to proceed. Please raise up an "army of intercessors," without which this task is impossible. And finally, Lord, move across this land with the power of your Spirit irrespective of the cost to me.

III. I am seeking your face. Lord, show me what practical steps I can take today to demonstrate your love to someone.

John and Irene Van Hoffen
Grimsby, Ont.

Ode to a fearless hunter

Oh Bert, dear Bert,
my eyes could not but be alert,
to this picture in the paper,
causing solemn minds to caper.

Oh, gallant editor, there you stand,
spear gripped firmly in the hand.
Wield spear and pithy pen the same,
the question is, who will be game?

And there, the mighty chest laid bare,
legs, like pillars planted, how could the
lions dare?
One look would give them greater
anguish
than your barbed pen, which makes the
strong languish.

Witvoet's confident smile says it all:
warhogs, wildebeests, let them call;
back in Canada, they would pall.
beside un-Calvinists, feminists; now
that takes gall!

Oh fearless, stalwart Bert, write on,
into the night, into the dawn.
Eloquent, cryptic, heart and mind
stirred.

Ah, but this picture speaks a thousand
words!



Mark Merrifield
Toronto, Ont.

Issue

A pro-life member of parliament explains why he supported Abortion Bill C-43

John Reimer, member of Parliament for Kitchener, Ont., almost voted against Bill C-43 because he felt it had serious weaknesses. And because he is a realist and because he saw the bill as a step in the right direction, he decided to support it. Below we publish excerpts of John Reimer's speech made in the House of Commons during the third reading debate.

Mr. Speaker, I have struggled with how I should vote on this bill. As a legislator, I accept my duty of legally protecting the most vulnerable of all human beings within our society, the unborn.

Today, as I stand in the House, I appeal to my colleagues to contemplate the historical importance of this moment. We are doing what we have been elected to do: to make law

Since the Morgentaler decision of the Supreme Court in January 1988, our country has been without any law on abortion. For many, the debate on what should be done about abortion has been based on the assumption that the only law which would be constitutionally acceptable to fill this vacuum is one that is based on the gestational approach. This approach would, in effect, guarantee abortion on demand for up to 16 or 20 weeks

After an all-party legislative committee examined the proposed legislation and after this House turned down amendments which would have strengthened the legal protection of the unborn, we are now faced with the key question of saying "yes" or "no" to Bill C-43 unamended.

So, now I've come to this moment of declaring my position and my reasons for that position. I will be supporting Bill C-43 as it stands at third reading. My reasons are as follows:

First, if this bill passes it will signify an important shift in the debate since the Morgentaler decision of January 1988. The gestational approach — which even the Law Reform Commission, in their study paper of 1989 offered as the only way to reach a compromise — was rejected. With the passage of this bill, arguments on taking the life of the unborn can no longer be based on the assumption that life before birth can be taken at will. Why? Because this bill has, in effect, rejected the pro-abortion ideology. If this bill is passed, future debates should focus on the reasons why abortion should or should not be allowed. Since January 1988, we have been forced to argue why the unborn should be protected. Now, if this bill passes, the operative assumption is that the life of the unborn is indeed deserving of some legal protection from conception. Now, the burden lies with those who favour abortion to provide medically

valid reasons why it should be allowed. Therefore, we have begun to build on the principle that life must be protected from conception.

Secondly, there is at least an attempt to deal with the very difficult challenge of protecting both the unborn child and the mother. While the attempt is incomplete, the bill recognizes the existence of two lives. By so doing the legislation recognizes a reality which cannot be, and indeed must not be, avoided.

The third reason I support this bill is that abortion is again in the criminal code and subject to a criminal sanction in the case of unlawful abortion. Let us not underestimate the value this communicates to the Canadian public. It makes a statement to our nation that abortion is no longer regarded by the law makers as a simple or casual medical procedure. Abortion is now again a criminal act, unless it meets the requirements of the law and the standards of the medical profession. Law not only serves to contain unacceptable behaviour but also serves as a guide upholding values for all to see and respect

Furthermore, the Supreme Court will be required to recognize the principles of justice reflected in this bill. As well, this bill calls on the medical profession to deal with the life of both the unborn child and the mother. Doctors are expected to exercise their professional responsibility to the best of their ability, recognizing that they must consider the human right to life of both patients.

Finally, this bill provides us with a foundation on which we can build in the future. By rejecting the assumption and approach of gestation, and by implicitly recognizing the protection of life from conception, we now have a basis on which to build stronger protection for the unborn. We can then better balance the mother's right to security of the person and the state's interest in the protection of the fetus.

However, there is a very serious weakness in this bill. The definition of "health" is far too broad and far too inclusive. This major weakness created such difficulties for me to the point of almost voting against the bill. However, I've come to recognize that the bill at least points us in the right direction

We are still making progress. Dr. J.C. Wilke, President of the American Right to Life

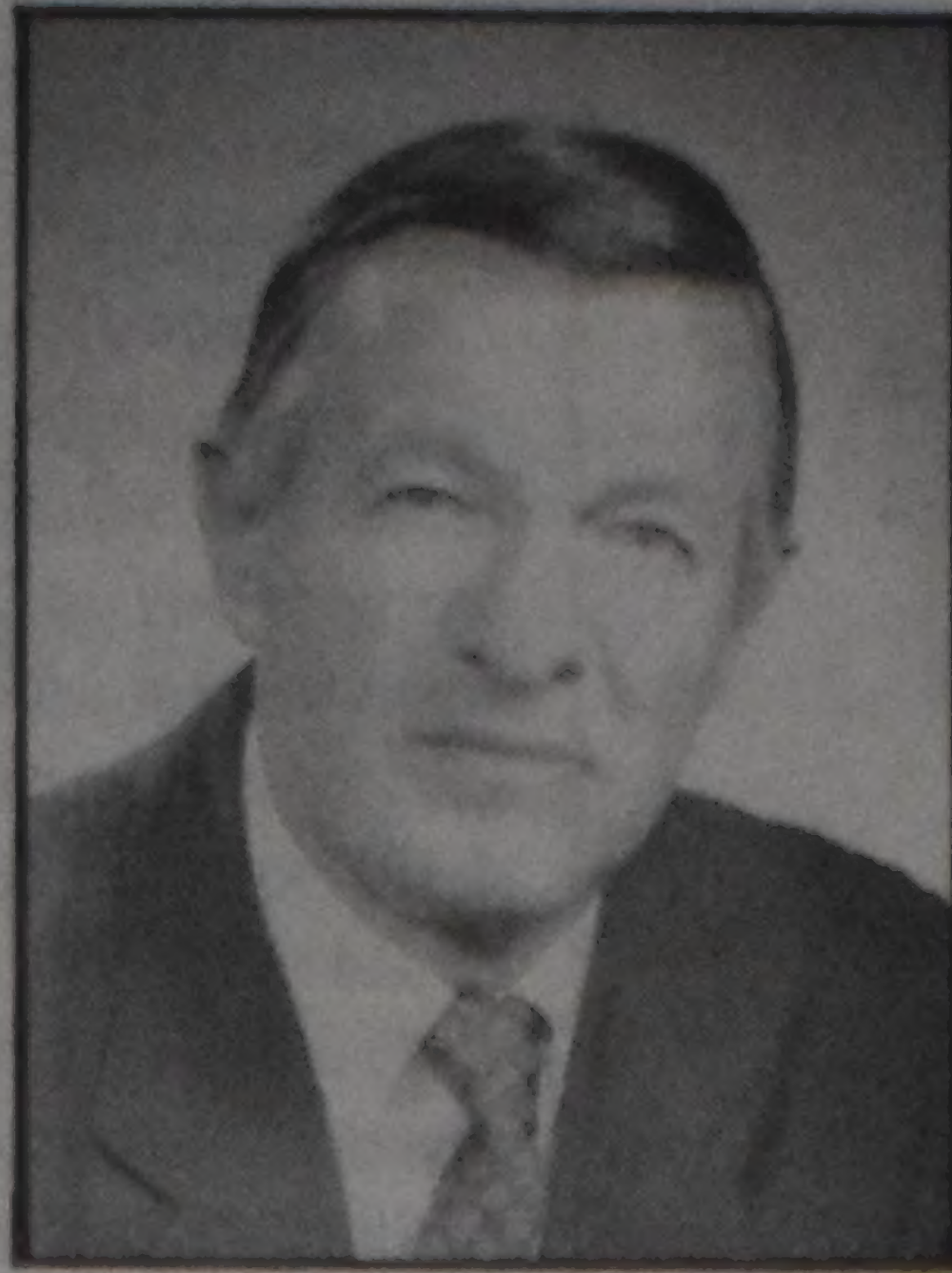


Photo: Courtesy John Reimer

John Reimer

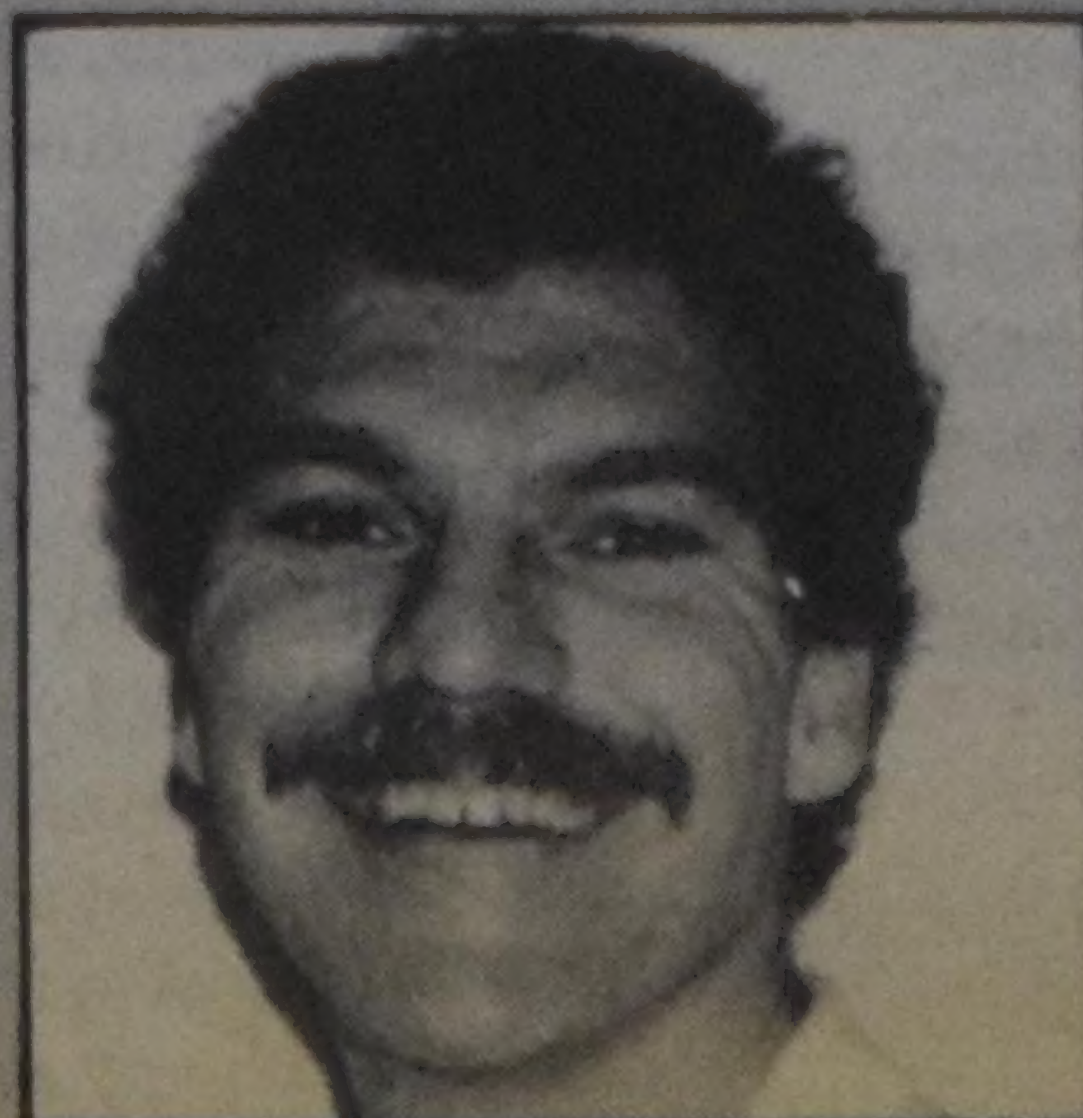
Movement, in advising pro-lifers, said,

Their choice is either to be unrealistic and seek legislation they are sure to lose and then watch the holocaust continue, or realistically pass the best

possible measure, stopping (some) of the killing now, and then come back another year and save more lives ... with the passing of years it has become painfully obvious that we are not going to stop abortion in one single step. All responsible pro-life leaders accept that it will have to be done step by step.

Today we, on the pro-life side of this debate, do not have the numbers, but we were strong enough to defeat any gestational law and we are strong enough to produce a bill that includes abortion in the criminal code, has criminal sanctions against unlawful abortion and in principle protects human life from conception or implantation. We are also strong enough to

ensure that by passing this bill we are taking the first step toward a stronger and better law. Further, we are teaching that abortion is a serious moral issue and that society at large, and doctors in particular, should start acting responsibly. Our laws and our lives should express our commitment to compassion and justice for the lives of the unborn and their parents. This is my commitment and that is what I will work for as long and as best I can.



Harry Spaling

Garbage in; garbage out

Canadians love garbage. We are the world's largest per capita producers of the stuff. The weekly ritual of setting out the garbage results in millions of tons to be disposed of every year.

Garbage usually ends up burned or buried. More than 80 per cent is hauled to landfill sites. But these sites are rapidly filling up and new sites close to population centres are increasingly difficult to find. When a potential site is found, small towns and rural areas react with the NIMBY Syndrome ("Not In My Back Yard").

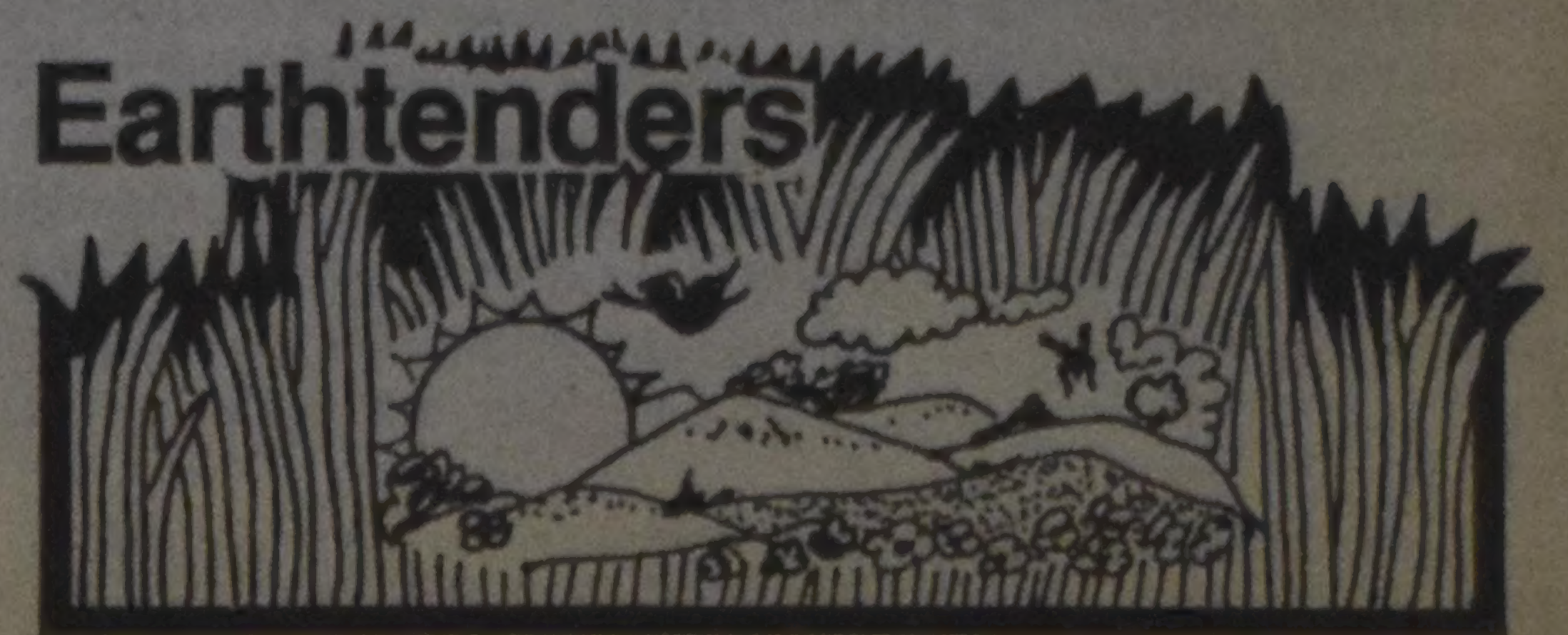
Where does our garbage come from? Ironically, we buy it. Discarded packaging from our weekly groceries alone contributes one-third by weight and one-half by volume of our waste. In the future, we will be expected to buy even more packaging with marketing trends favouring single serving packages, microwave-ready foods, and disposable items.

The weekly grocery bill also contributes another third of our garbage in the form of fruit and vegetable peelings, eggshells, coffee grinds and other organic wastes. Although decomposable, these wastes are usually conveniently disposed of in plastic garbage bags which block out moisture and air, the necessary ingredients for decomposition.

Shop thoughtfully

There are two effective household ways to reduce garbage. One way is to reduce "garbage in," especially in the form of excess packaging. Here are some tips:

- avoid individually wrapped items;
- buy from bulk supplies;
- purchase products in recyclable or returnable containers;
- bring bags from home in which to pack your groceries;
- re-use lunch bags and other containers.



Our place and task in the environment

Another effective way to help solve the garbage problem is to reduce "garbage out." This can be done through composting of organic wastes. Composting speeds up the natural actions of bacteria and fungi to convert organic wastes into a nutrient-rich, odorless material. Compost can be used as fertilizer for gardens, flowerbeds and landscaping and as potting soil.

Something out of 'nothing'

To start a compost pile:

- select a sunny location in your backyard;
- build or purchase a compost bin from non-metallic material; holes are necessary for air flow; a cover is preferred to retain moisture;
- collect organic wastes such as kitchen scraps (do not include meat, cheese or salads as these attract animals and start to smell when decomposing), grass clippings and leaves;
- alternate layers of organic waste with thin layers of dirt;
- turn the compost pile periodically, especially if it is too wet or if there are odours;
- a good compost pile is warm in the centre and takes from six to 12 weeks to turn organic waste into useable compost.

Reducing "garbage in" and "garbage out" can both save money. Being alert for excess packaging saves on the weekly grocery bill. Composting can replace commercially purchased fertilizer and peat moss.

More important than money is the knowledge that your household is contributing in small but effective ways to solving our garbage problem. To borrow a popular adage: if you're not part of the solution, you're part of the problem.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

Cinema summaries

Marian Van Til

Mountains of the Moon

Rated AA
Stars Patrick Bergin, Iain Glen, Fiona Shaw
Directed by Bob Rafelson;
based on the biographical novel
Burton and Speke by William
Harrison.



Consider for a moment that in 1865, a mere 125 years ago, there were still vast sections of our earth that had not been explored. Africa remained the "Dark Continent"; the great missionary-explorer Dr. David Livingstone was one of the few white people to have seen a glimpse of that continent's interior. But even Livingstone could not find the source of the Nile River, the quest for which captivated adventurers and geographers in that "age of exploration."

Such conquest seemed to particularly enthrall the British: it is the search by two Englishmen for the head of Africa's mightiest river that occupies the epic (2 1/4-hour) film *Mountains of the Moon*. The title comes from the epithet used to refer to the rugged terrain of the area from which the Nile was thought to spring.

Sir Richard Francis Burton (1821-1890) was a scholar and expert on Arabian affairs who conducted his journeys not to bask in the adulation heaped upon those who made great discoveries (being invited to speak by the Royal Geographical Society about one's travels was an honour indeed), but because he had a genuine interest in what he could learn from other cultures — a rarity for a man of his time.

John Hanning Speke (1827-1864), on the other hand, epitomized the more typical explorer: courageous and loyal, but concerned above all for his (and his own country's) reputation.

Unlikely duo

Burton and Speke were an unlikely pair who, though motivated very differently, grew together in friendship through the months of hardship and near-death they shared on their two attempts to trace the Nile. Speke completed a third expedition without Burton after their friendship grew strained.

The film chronicles their journeys and the men's friendship and eventual estrangement with both sensitivity and excitement. It adeptly captures the atmosphere of both 19th-century Africa and England: the bustle of an African coastal town, the emotional frenzy created by attacks of native tribesmen, the too-proper politeness of Victorian England.

We find out ever so gradually that Speke is a homosexual who, though he has a lover whose father provides expedition money, develops a deep attachment to Burton. Burton is himself in love with a feisty, intelligent woman who easily handles his eccentricity and occasional pigheadedness and whom he marries on his return to England.

Burton seems quite unaware of his friend's passion. It is that passion and the lover's needless jealousy that causes Speke's tragic end. While the film deals honestly with Speke's homosexuality it does so in a very low-keyed manner without visually explicit scenes.

Not trite

Mountains of the Moon is a fascinating film, both in terms of human relationships and in terms of world geography and exploration. Even Burton's and Speke's relationships to minor characters are realistically portrayed, with poignancy, humour, or whatever is appropriate; they don't feel like the two-dimensional afterthoughts such relationships become in so many films.

If viewers have read historical records about these men, or read any of Burton's or Speke's books, they may quarrel that the filmmakers have taken some liberties with history. That can make one doubt the greater truth of their story.

While such liberties *have* been taken, that privilege can be justified here by the film's clear statement that it is based on William Harrison's historical novel. Thus the basic contours are true but the novelist is free to weave fictional material into it to heighten the drama. Though the film's pace drags periodically, seeing it is several hours well-spent.



Christian Media

Christian music needs 'less glamour, more of Jesus'

YOUNGSTOWN, Ohio (EP) — Christian music could use a lot less glamour and a lot more of Jesus, says Rich Mullins. "I want people to listen to what I have to say because I'm real, not because I'm flashy," the composer of "Sing Your Praise to the

Lord" and "Our God Is an Awesome God" told *CCM Magazine*. "When Christ met the rich young ruler, the first thing he did was look at him, then he loved him, then he spoke to him. A lot of Christian musicians don't look at who they're singing to. That's an

OK attitude if you're there to entertain, but I don't think ministry happens when the person you're ministering to is invisible. You know what? The world is full of musicians. What the world is starving for is Christ."

Movie to be made of Christian bestseller

HOLLYWOOD, Calif. (EP) — Producers Howard Kazanjian and Bruce Isacson and actor Dean Jones have acquired worldwide film rights to Frank Peretti's bestselling novel *This Present Darkness*.

They are planning to set a film release date in the summer of 1992. Peretti's novel, published by Crossway books, leads the Christian market with sales of 1.3 million. Kazanjian, who was executive producer of

"Raiders of the Lost Ark" and producer of "Return of the Jedi," sees *This Present Darkness* as "a highly specialized technological sight and sound thriller."

Rehabilitated pitcher may return to major leagues

LOS ANGELES, Calif. (EP) — Steve Howe may be returning to major league baseball. Howe, a former big league star pitcher with the Los Angeles Dodgers, was banned from the game in 1988 because

of his cocaine usage. Since then he's become a Christian and is being disciplined by a Foursquare Church pastor in Montana. In March, baseball commissioner Fay Vincent gave Howe permission to sign a minor

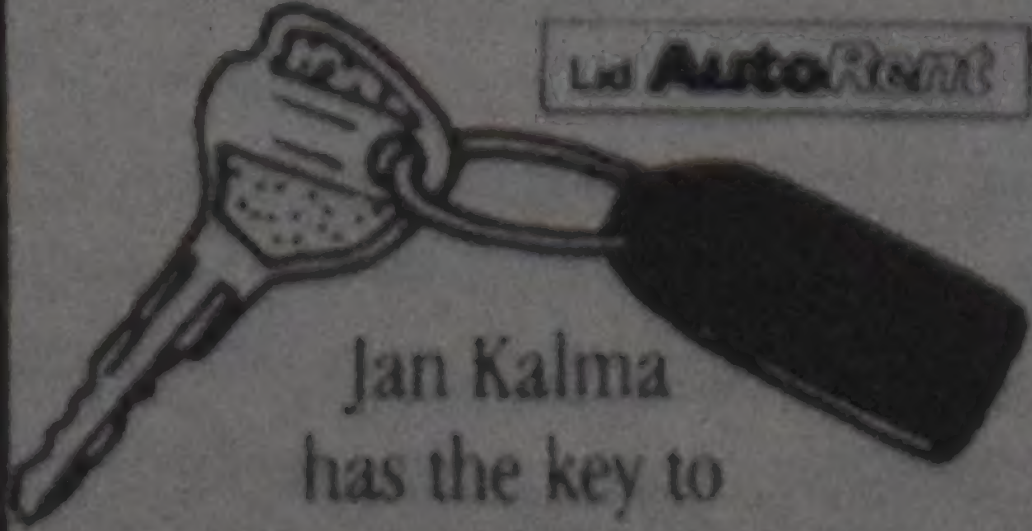
league contract and then to join a major league team after mid-season. It's now up to Howe to prove that he can still play the game.

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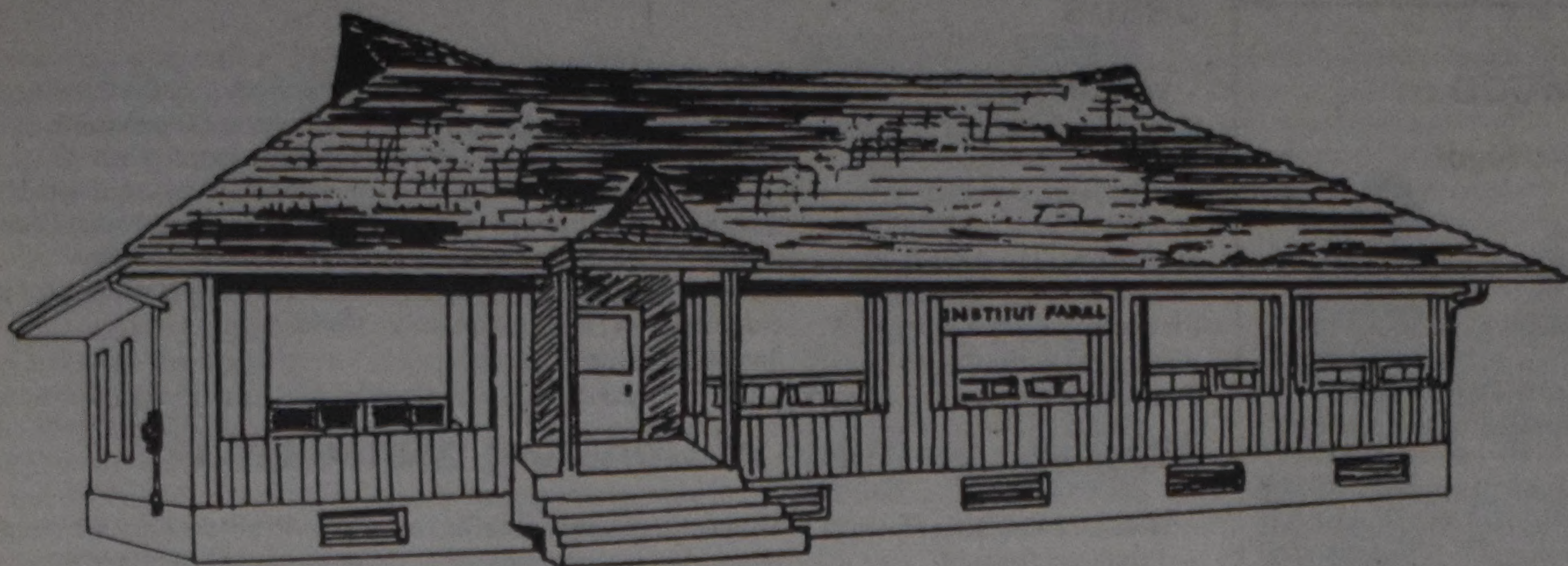
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Church

Marian Van Til, page editor

Institut Farel aims for new building



Robert VanderVennen

QUEBEC CITY, Que. Institut Farel, a French-speaking Reformed theological college, has passed the halfway point in its financial drive to raise \$100,000 by July 1 toward the purchase of a new building.

The Institut needed to move from its previous rented quarters, says Rev. J.G. Zoellner, academic co-ordinator. It hopes to buy the 5,000 square foot building it has been using since last July, located just off a major

freeway on the south shore of Quebec City. The building will provide a 75-seat classroom, a library, a study hall, administrative offices, kitchen and space for the addition of student rooms. The total purchase price is \$200,000.

Institut Farel prepares students for the gospel ministry in the French language and trains laypersons for leadership in the growing Reformed Church of Quebec. It currently enrolls three students for the pastoral ministry and 21 part-

time students in at least one of the four courses offered each semester during the regular school year. Rev. Martin Geleynse, a Christian Reformed pastor, was one of the Institut's founding faculty members.

Two courses are being offered in the 1990 summer school. One will be taught by the well-known theologian Dr. Roger Nicole, and the other by Dr. J.R. Crawford, former missionary in Zaire and currently a professor of history.

The Institut is largely supported by the Christian Reformed Presbyterian churches.

Advertising campaign against abortion finds some support

NEW YORK, N.Y. (EP) — A decision by Catholic bishops in the U.S. to mount an advertising campaign pushing a pro-life view has drawn criticism from people within the church who say the projected \$5-million budget is money that's needed for other church programs. But three prominent commentators have spoken out recently to help Catholic leader John Cardinal O'Connor defend the church's strategy.

Washington Post columnist Mark Shields, who can be seen

each week as the "liberal view" on TV's "The Capitol Gang," wrote a column strongly supporting the idea of a pro-life advertising campaign, arguing that the bishops are "exercising their right, and it may be their obligation, to persuade the electorate of the wisdom of their position on abortion."

Shields added, "Until recently the meddling of the Catholic Bishops has played to positive reviews from the secular left of American politics. Now with their hiring of public relations help on

abortion, the bishops have been publicly denounced as everything but moral lepers and ethical eunuchs."

Shields was joined in his opinion by Dr. Malachi Martin and Dr. James Hitchcock, both proponents of orthodox Catholic teaching. They made their comments along with O'Connor, in an address to 2,000 members of the New York Knights of Columbus.

Martin declared, "The attempt to accuse Cardinal O'Connor and the American bishops of neglecting the poor

and the destitute is the sheerest form of glitzy hypocrisy from people who should know better. The truth is the Catholic Church spends close to \$1-billion each year in charitable works. And the national Knights of Columbus has just donated \$3-million toward this campaign."

Hitchcock condemned those at the advertising firm of Hill and Knowlton who said they oppose their firm doing work for the bishops. The firm's leaders have said they'll excuse employees who have

"problems of conscience" about the pro-life project. Hitchcock contrasted this with the liberal ideal of tolerating all opinions in a pluralistic society. He said, "The trouble with the 'pluralists' is that deep down, they cannot conceive that anyone might actually think differently than they do. Furthermore, when it comes to it, they begrudge us even the right to pay to have our opinions aired."

Christians pray to stop first-ever 'Gay Olympics' in Vancouver

VANCOUVER (EP) — The first-ever "Gay Olympics," scheduled for August 1990 in Vancouver has caused concern on the part of conservative Christians, who have asked for a worldwide prayer effort to stop the event.

Full-page advertisements in the city's two largest daily newspapers, placed by a group of concerned Christian leaders, depicted an hourglass under the headline "Time is Running Out." The ads, which ran in *The Province* and *The Sun*, made a biblical case against homosexual activity and warned that the city faced the possible judgment of God if the event, "Celebration '90," is not cancelled.

Uli Kortsch, Canada's

national director of Youth With A Mission, helped place the ads and has been the target of obscene mail and phone calls since speaking out against the homosexual sports event, which is expected to draw up to 30,000 competitors and spectators.

"We have felt right from the start that we should believe for God to stop this from happening," said Kortsch. "From a political perspective it seems impossible to stop it; the city council is in favour, and the only openly homosexual member of the government is from Vancouver."

However, "We hope that Christians all over the world will join us in praying that the event does not go ahead,"

Kortsch said. "There will be worldwide implications if it does, we believe."

In their campaign to gather prayer support, Kortsch and other local religious leaders distributed 40,000 brochures to Christians in Vancouver, spelling out the Bible's teaching on homosexuality. Kortsch pointed out that the efforts to stop the event are not directed at individual homosexuals,

who are in need of hearing the message of salvation as much as anyone else who does not already claim Christ as Saviour. "We are not seeking to attack the individuals concerned, of course," he said. "But we do feel that God is deeply grieved by the idea of celebrating a lifestyle that is contrary to his will in this way."

Gay activists have protested

the church's activity to halt the games, claiming the opposition is in violation of civil rights. The churches "got involved because we felt that at some point we have to put our foot down and say that there's still righteousness left in the nation," Kortsch said. "We have to stand up and be counted."

Salvation Army-Germany might reinstate WCC membership

COLOGNE, Germany (EP) — The Salvation Army in Germany may re-acquire full membership in the World Council of Churches, if Army officials act upon the advice of Colonel Joern Lauridsen, the leader of the Salvation Army in this country.

Lauridsen, based in Cologne, has advocated that the Salvation Army, one of the WCC's founders, resume full membership. The Army suspended its membership in 1978, mainly because of objections to a WCC special fund to combat racism which also supports resistance movements. Prior to the

suspension, Salvationists in Zimbabwe were killed by rebels who were partly funded by the WCC.

In an interview with the West German news agency IDEA, Lauridsen said that the international headquarters of the Salvation Army in London does not want to "enhance its status" with the WCC. However, he insists, times have changed, and working for Christian unity is more important than certain differences the Army may have with the WCC.

Lauridsen was emphatic in his support of the WCC Conciliar Process for Justice,

Peace and the Integrity of Creation, according to IDEA, saying that these are important goals for the Salvation Army. To support this project, Christian churches should co-operate with other world religions; peace on earth will only be achieved by maintaining dialogue between Christians and non-Christians, Lauridsen said.

The Salvation Army is an international organization with about 3 million members worldwide. The Army in Germany claims about 1,800 members.



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A Presbyterian Comments

Robert J. Bernhardt

Tempests in a teapot?

This is the season for many church bodies in North America to hold their annual meetings. Both the general assembly of the Presbyterian Church in Canada and the synod of the Christian Reformed Church meet during June.

Church watchers, I among them, are eager to anticipate the major issues. After each such meeting considerable attention is given to analyzing the major decisions and who supported or opposed which resolutions.

After about 25 years of participating in this annual church-watchers rite, I am beginning to suspect that we are too often looking for what we

shall never find. From time to time issues are identified as crucial or "crises issues" for the church. It is believed that this decision or that will represent some major gain or loss for the denomination in question. Just to complicate the matter some observers will predict that a certain course of action must be seen as a positive initiative while others will forecast that the very same decision spells only doom.

Less important than we thought

It is not my intention to suggest that the decisions of church governing bodies are unimportant, only that they are probably less important than

we are inclined to believe. First, these supposedly crucial issues seldom prove to be as crucial as we thought. From my perspective as a Canadian Presbyterian I can quickly recall at least three decisions in the past 25 years which many said would irrevocably change my denomination. The church is experiencing transition but I am less and less convinced that these crises issues are at the heart of the change.

Furthermore, I suspect that historians of the next century, if the Lord tarries, will in reviewing the ecclesiastical events of our day assess things rather differently. With some time allowed for the church to implement or respond to these

decisions, I expect that some of the supposed major decisions will prove much less significant in retrospect. On the other hand, that same intervention of time may give historians the opportunity to identify apparently minor matters that were really reflections of a trend which was ultimately much more important.

Look for trends

In the meantime we shall go on with our observations and analysis. Nor do I propose to stop church watching and attempting to interpret what I see. The difference for me is that I am becoming less crises-oriented in my focus and more attentive to overall trends.

In fact, I must concede that I am coming more and more to wonder how much denominational decisions really mean. Resolutions at denominational assemblies may have little to do with where Christ's people really are in their thinking and in expressing their faith. Might it not be that if we really want to take the pulse of the church we must begin by examining the heart of the local congregation?

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Back to God Hour appoints Ontario pastor as assistant



Photo: Back To God Hour

Rev. David J. Feddes (above with his wife, Wendy), pastor of Westmount Christian Reformed Church in Strathroy, Ont., has been appointed to The Back to God Hour as an assistant minister of broadcasting in the English language department. Faith CRC in Tinley Park, Illinois, will be his calling church.

PALOS HEIGHTS, Ill. (BTGH) — Dr. Joel Nederhood, director of ministries at The Back to God Hour, radio ministry of the Christian Reformed Church, has announced the appointment of Rev. David J. Feddes as an assistant minister of broadcasting in the English language department.

The Back to God Hour board, following a lengthy search, extended the appointment to Rev. Feddes, 28, at its May meeting. Feddes has accepted the appointment and is scheduled to begin work at The Back to God Hour by September 1.

Feddes will be a speaker on

The Back to God Hour radio program and will provide follow-up for the English language ministry. He will also fulfil other assignments and duties within the English department.

"We are very grateful that a person of Dave's gifts and abilities is available for this important position at The Back to God Hour", notes Nederhood. "His special interest in philosophical theology enables him to keenly evaluate current cultural trends in North America."

Feddes has served as pastor of Westmount Christian Reformed Church in Strathroy, Ont., since his

graduation from Calvin Seminary in 1987. Prior to that, he served a one-year internship at Zion CRC in Oshawa, Ont. He was a *Calvinist Contact* columnist for two years.

Dave and his wife, Wendy, are the parents of three daughters: Rebekah, who is home with the Lord following a prolonged illness; her twin, Rachel, 2½; and Maria, nine months.

A native of Manhattan, Montana, Dave Feddes is the son of Marvin and Nell Feddes and a long-time member of Bethel CRC. Wendy is the daughter of Abe and Hilda Nauta of Blenheim, Ont.

Honecker's hosts threatened, pastor calls for forgiveness

BERLIN (NNI/idea) — East German evangelical pastor Uwe Holmer, 61, said he received approximately 2,000 letters and two bomb threats during the period in which he gave refuge to deposed communist leader Erich Honecker and his wife Margot. Holmer said, however, that while it was necessary to uncover and punish the injustices of the past, it was equally important to make a new start.

Holmer, president of the East German evangelist's conference, invited the

deposed leader to live in his home after he was unable to find housing elsewhere following his release from prison in January. The couple lived with him for approximately two months before moving to a Soviet military hospital near Potsdam on April 3.

Holmer's 10 children had been refused higher education under Margot Honecker's reign as Minister of Education, nevertheless he described his role as host as an act of Christian charity and forgiveness.

Roman Catholics feeling threatened by Protestant groups in Philippines

MANILA, Philippines (EP) — Although the Roman Catholic Church claims over 90 per cent of the population of the Philippines as adherents, it appears that the church is feeling the sting of active proselytizing from Protestant groups and zealous cult leaders.


Cardinal Jaime Sin, Catholic archbishop of Manila, asked Manila's mayor to bar other religious groups from use of municipal facilities for religious purposes; the mayor refused.

Mormons in the Philippines say they are putting up about one new temple every week. One of the island-nation's largest churches, Iglesia ni Cristo, was founded by Felix Manalo, who claimed to be God's last messenger to earth before the second coming of

Christ. Today, led by Erano Manalo, Felix' son, the cult claims about 4,000 congregations.

Evangelical groups which are active in the Philippines say their efforts are fruitful as well.

Manila was also the site of last year's Lausanne Conference on World Evangelism; many participants were active in street witnessing and preaching while they were there.

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Features

My father never told me he loved me

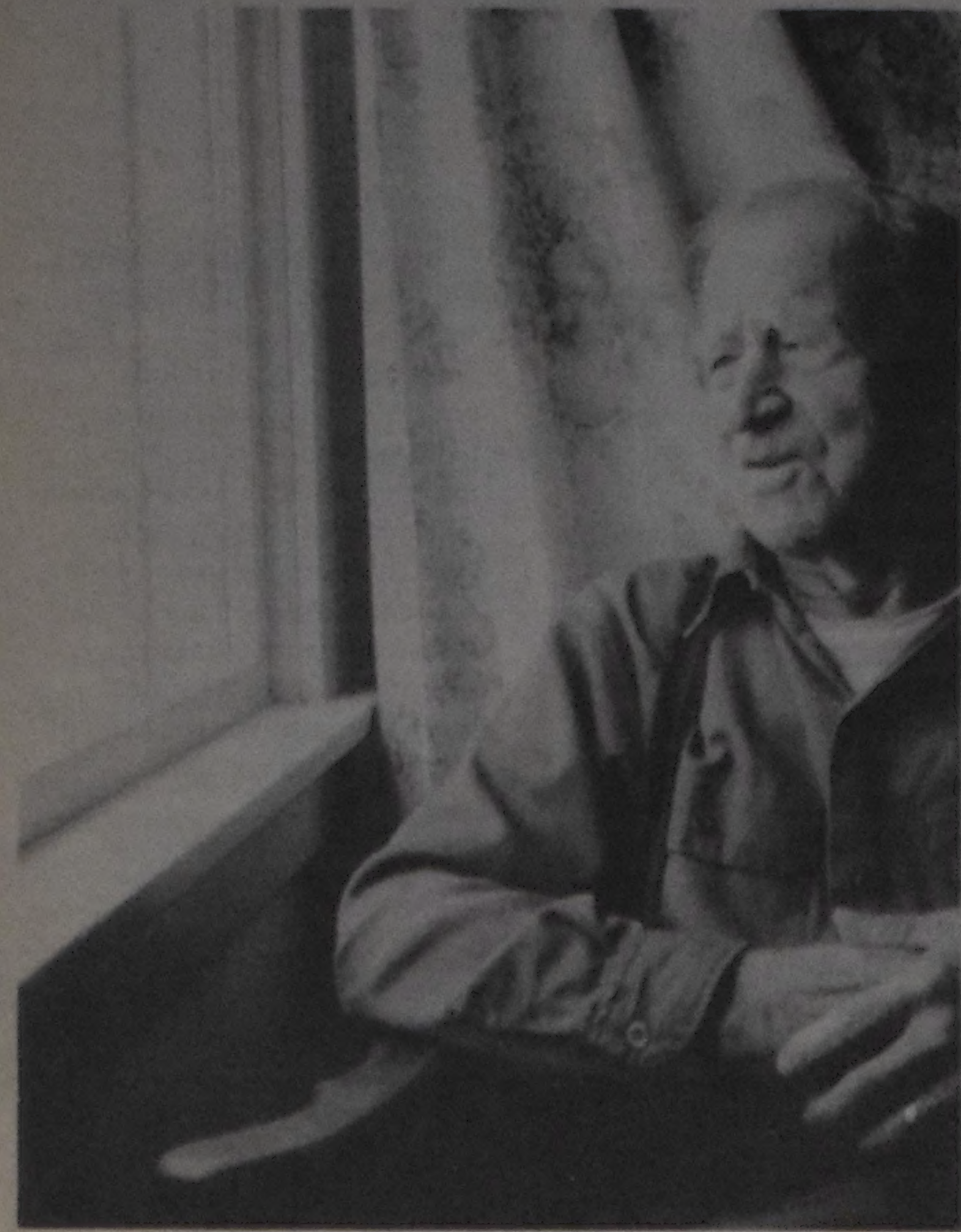


Photo: Carolyn Brown Copeland

Gust Brown, the author's grandfather: Intense love remained unvoiced.

Carolyn Brown Copeland

Following the death of my grandfather, my father revealed a vulnerable side of himself never before expressed when one day, shortly after the funeral, he blurted out, "My father never told me he loved me."

The confession marked the end of a 68-year father/son relationship. I wondered somberly: Why do fathers and sons find it so hard to voice love for each other?

The love existed. I knew it did. But how do you convince a person of that reality when the source of the love is forever silenced?

My grandfather, though small of stature, was head of his family — a typical authoritarian patriarch of the Old World German tradition. Not the jovial, fun-loving grandfather whose lap you climbed into when you came for a visit. He farmed for a living. After a long, hard day in the fields he was exhausted. The last thing he wanted in his lap was a fidgety grandchild. Grandpa might best be described as "steady" or "responsible." During the height of the Depression years he eked out a living for his family of 10 children on the bare necessities of land.

Warmth, love and emotion were not his qualities. These, I think he felt, belonged to the female members of the household, for he had grown up in an era when it was not masculine to "show emotion."

Thus, it was no mystery that my father wondered if

his father loved him. Perhaps all his brothers and sisters wondered the same thing. But only my father expressed the concern to me.

Like father, like son

Dad was the oldest of 10 children, and in the qualities of love and emotion he was uniquely like his own father. Hugging and kissing his wife or his children, or telling them how much he loved them, were acts he avoided. Yet, before the advent of television, I recall playing board games and card games with my father during cold Wisconsin winter evenings. I wondered now if his father had played games with him or if there was no time for such "foolishness" in his young life.

When I first heard Dad's misery over this deep disappointment in his life I wanted to lecture: "If it was really so all-important for you to know, why didn't you ask?"

Grandpa was not young when he died. He was 93 years old and had been ill for many years. The opportunity to make the initial overture toward love was just as available to Dad as it was to Grandpa. "Why didn't you make him voice his love?" I wanted to demand, but I didn't because I had been taught to honour my parents. And talking in such a manner would not have been respectful.

Instead, my heart went out to him in his grief, remembering when I, too, wondered if my father loved

me. I was just 15 when I confronted Dad. It was not a confrontation of love; it was a jealous challenge. "You don't love me at all," I accused, charging that he only loved my young sister, a baby at the time, who was receiving an overabundance of his attention.

Tears welled in Dad's eyes — the first time I had really ever seen him show that kind of emotion. Awkwardly, he wrapped his arms around me, for he was not accustomed to expressing sentiment in any physical, tangible way. For a moment he just held me close, the rivets of his bib overalls biting into my cheek. Then with a huskiness in his voice he said the words I'll never forget: "I love you all the same."

Not that he loved me more or less than my brothers or my sister, but that he loved us *all the same*. The same way our Heavenly Father loves his children — all the same; no favourites. In my youthful adolescent rebellion those were important words to hear.

As my mind flashed backward to that incident, I wanted now to reward my father for that simple confession of love — to return to him the hope that love, although often unspoken, still does exist.

And so I challenged my father: "Did you ever tell your dad you loved *him*? And have you told your sons you love them? Does that make the love less real? When you die, will your sons also wonder if their father loved them?"

He didn't answer, of course. I didn't expect him to, but I thought I saw a flicker of understanding in his eyes. He loved his sons the same way his father loved him, yet he, too, found it difficult to voice that love. For the first time in his life, perhaps, he understood love from his father's point of view.

Impossible task?

Several years have passed since my father and I had that conversation. I know that Dad still hasn't told his sons he loves them. As death draws closer, will he discard the custom that brainwashes men into believing masculine love toward one another should not be expressed? Or is the ghost of tradition so firmly ingrained that, like his father, he will die with the words in his heart but not on his lips?

That summer while I was home for a visit, Dad announced to my oldest brother that he wanted to take Harold and his wife out

to dinner for Harold's birthday, a few weeks away. This may not sound much like an overture of love unless you understand that my Dad detests eating in restaurants but he knows Harold loves to try new eating places.

It is only a small crack in

the wall of tradition — but tiny cracks have tumbled mighty buildings.

Carolyn Brown Copeland is a freelance writer living in Phoenix, Arizona. This article first appeared in Lutheran Women (June 1984).

Father's Portrait

His hair is frosted by the winter's cold but in his eyes is yet the dance of spring. He thumbs his nose at fate's mischievous tricks and can still laugh and joke at men's folly, even his own. He does not brood about his foibles or faults and takes himself lightly. His words hold earthly wit, a wisdom not gathered in schools or borrows from bulging books but simply from living life and living it to the fullest with finding some joy in every day. He has the eyes of the explorer searching for new horizons believing in the great TODAY but still expecting a still greater TOMORROW.

Lini Grol

From her book Thine and Mine.

What Were You Like ...?

You asked me how my day has been and then you read the paper. Your days are full of work, no fun; or so the wrinkles say. I've caught you laughing several times and this has made me wonder; what were you like when you were young? Do you even remember?

I see him sometimes still; as wrinkles grow, I see him more: The young boy you used to be still lurks around in eyes and mouth and I suspect in your heart as well. If you would only let him out to play we could have so much fun. But I guess it doesn't matter. I can always imagine your youth. And I love you anyway.

Julie Oosterhof, Grade 11
Smithville (Ont.) District
Christian High School

My children, me and Hitler

Jan de Bree

Light glitters on the brass knick-knacks my wife keeps on the window sill. The room glows red from the reflected sunlight on the heavy woollen wine-coloured tablecloth. Chairs and couch are draped with protective covers and those protective covers are camouflaged with white crocheted doilies. All planes and surfaces are built upon with vases, figurines, photographs and plants or defined with an imitation oil painting and home-made needlepoint. The room is especially prepared and maintained for stay-awhile comfort and sociability.

Here I ponder with heavy heart, a heart as heavy as the cumbersome, inexpensive colonial couch we bought at a discount furniture store. I am far removed from the cosy atmosphere of the Dutch interior. I am sombre.

I want to reflect on the past with a warm feeling of nostalgia. But that feeling is non-existent and it will not come to me. I cannot think about the good old days because I see the past in the horrid present. I see the parent in the child. I see today's flood as a result of yesterday's rain. Although I am blind to an idyllic past, I do want one — a time when there was a little glorious past in my family photo album.

There the front room is a family room; children and grandchildren pose on the end tables. Children clad in black suits and white wedding dresses. I see myself, my nose, my chin. I see my smirk reflected through the glass, me and yet not me.

My children are the ones who have caused me so much grief. When they were still young we were a household after Jan Steen's picturesque heart, wrapped in warm wood tones, white lace and the matronly voluptuous arms of my wife. Now, 20 years later, my daughter, Willie, is without her husband. She has the house and children. My son, Carl, lives common-law with a waitress from Vancouver. Warmth, cosiness, good cheer and laughter are hard to come by these days. Now there are only sad stories to tell. Stories of heart-break and grandchildren asking after their father. There are losses to mourn, little deaths.

These little deaths began when my daughter reached her teen years. It may seem silly but I believe it to be true. One day she came home and started criticizing my wife's cooking. The food was too plain, always the same. Too Dutch, she said. We were to eat spaghetti, beef stew and shepherd's pie. My

wife complied. I protested. My children called me old-fashioned and stuck in my ways.

That is how it started. And before I knew it everything in the house was too Dutch, including my speech and my attitude. I was too abrasive, too negative and too impolite. They said I was always finding fault; nothing was ever any good. Yes, my children attacked me. But I hit back. I told them they had it too easy. They spent all their days at school and did not know what hard work was. I told them they complained too much. I told them they needed a Hitler.

Willie and Carl were angry with me for that statement. My son still reminds me of it and tells me of the large number of Dutch people who were traitors and Nazi sympathizers. He says I want another Hitler because I sympathize with fascism and that I believe a strong authority will rid society of its problems and undesirables.

Carl is wrong. All I want is for him and Willie to grow up wise. I do not want them lulled by affluence into a false sense of security. I matured during those war years and learned many things. I want them to learn some of the same things.

To me my children are spoiled. They know no hardship. Their survival skills are poor. They believe everything they hear and trust everybody and anybody. They are naive about evil. They reject my wisdom in exchange for the clap-trap they hear on the radio and see on television. What is important to them is to be seen by their friends with a can of beer in their hands, standing next to their new car. The hardship they face is self-inflicted. They are their own enemy and battlefield, destroying themselves from within.

They play with death like those high school students I see crossing the highway in heavy traffic with a look on their faces that says, "Go ahead, hit me. I dare you!" While I wish my children to enjoy life cautiously, my children live dangerously and die many small deaths. When I wished a Hitler on my children it never crossed my mind that they could get killed. I only saw them becoming tough. I envisioned them as survivors like myself and not as the victims which they are today.

They think I am obsessed with the war and the difficulties of life. Maybe they are right. The war is like the good old days when life was simpler. At least I knew who the enemy was.

Today my children are wounded but they admit to

no pain. And there is no battle for them. They do not see the ghosts that haunt and torment them. I feel there is a battle on but I am not sure who the enemy is. I read modern philosophers, sociologists and psychologists to discover the enemy. They try to define the ghosts that haunt Western societies. They drape white sheets over the modern currents in hope of giving body to the wind. But the currents change shape and are difficult to pin down. An enemy like Adolf Hitler would make for clearer battle lines.

But since this struggle takes place on a clear sunny day in an amusement park while everyone is laughing and singing, a philosopher like

Socrates might be a better person to wish upon my children. He could observe the situation keenly and instruct my children. He could point to the tired and under-paid ride attendants. They would discuss the merits of gambling and loud music. They could explore why it is more fun to go out at night when the colourful lights are lit, and if it is wrong to like bright lights, laughter and music. I can visualize Socrates in dialogue with my children, drawing them out, forcing them to think through the issues and articulating their thoughts. My children would be as sharp as a whip. Nobody could dupe them.

I can visualize Socrates teaching my children but I

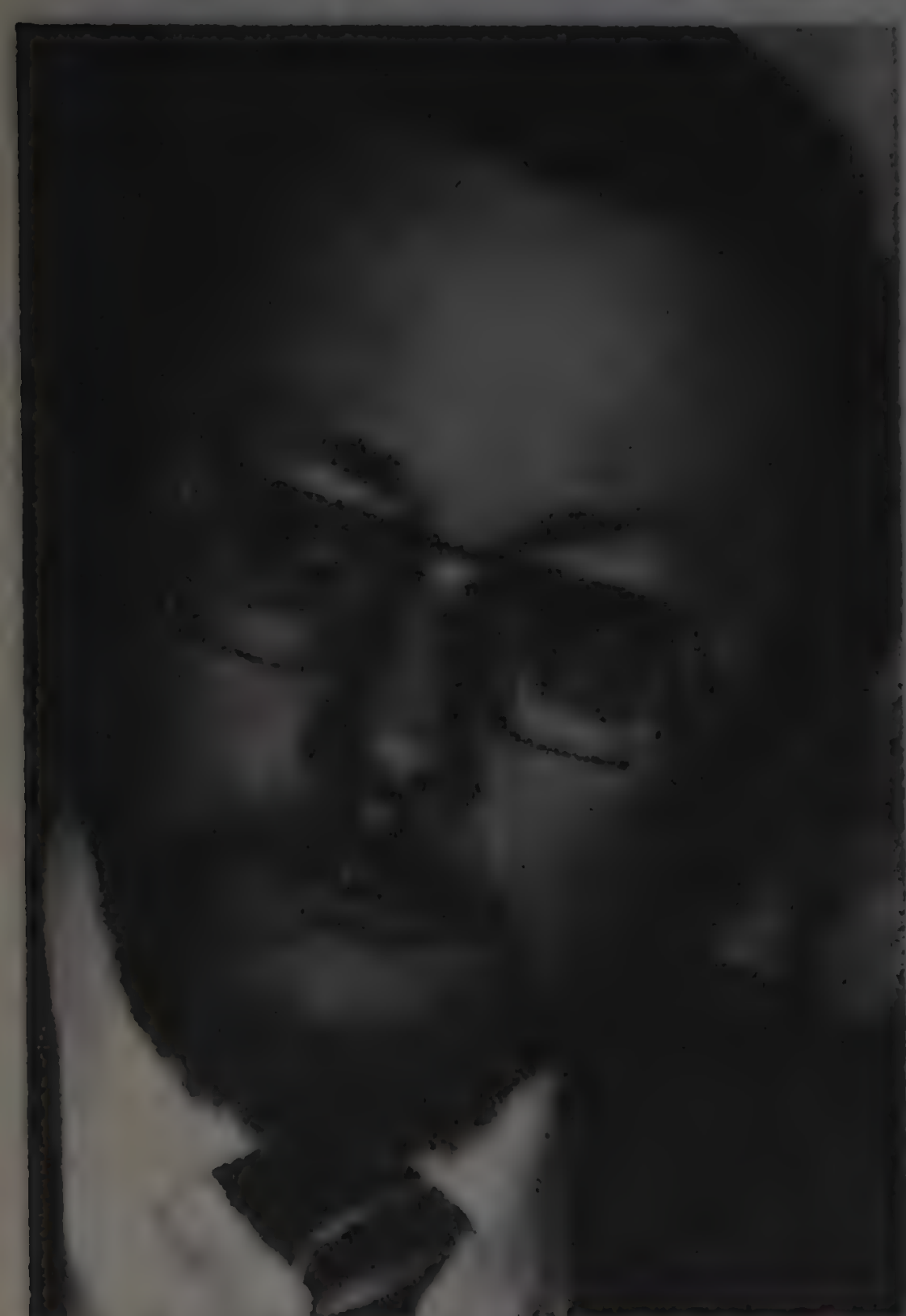
cannot imagine such a picture in my family photo album next to the photographs of my father in a field pitching hay, or my mother standing in front of our bombed-out house surrounded by six sad children and holding a baby, and me at 13 on my way to work on an old bicycle I picked up at the dump. No. The philosopher, Socrates, leisurely engaging in the give-and-take of a discussion with my children does not fit. There is a Hitler in the family photo album. I cannot remove him by wishing for a Socrates. My children's photographs are next to mine and mine is next to the bombed-out house.

Jan de Bree is an artist, free-lance and child-care worker living in Duncan, B.C.



Feature

Should we support Lithuania's claim for independence?



President Vytautas Landsbergis of Lithuania.

Aren P. Geisterfer

With fear and trembling I tread upon the issue of Lithuania's independence. There is much sympathy in my heart for Lithuania, the other two Baltic republics and the republics which have been forcefully incorporated into the Soviet Union in this century. Many of us in the West would like to see Lithuania gain its independence from Moscow. Most of us believe that Lithuanians have an historic right to this and are quite disappointed that Gorbachev forcefully resists Lithuania's claim to sovereignty.

Not until Gorbachev came to power and allowed his East European allies to develop their own *perestroika*, politically as well as economically, did the question of the future of the three Baltic republics come up. Could they have their independence back? In his famous trip to Lithuania last fall, Gorbachev debated and argued in an attempt to persuade the Lithuanians to stay in the fold, but they would not wait. They went ahead with calling an election and under the leadership of the nationalistic Sajudis movement they pushed for independence NOW! Their leader, Vytautas Landsbergis, wanted to drive Gorbachev to the point of accepting the "will of the Lithuanian people." Gorbachev, however, was not in the mood to comply. If he gave in to Lithuania today, there would be other republics tomorrow demanding independence from Moscow.

Praying for a new day

What should the Lithuanians do? Eighty per cent of the four million people of Lithuania are Lithuanians,

the rest are Russians and others. Over 90 per cent of these Lithuanians belong to the Christian faith; many of their leaders embrace either Roman Catholicism or Lutheranism. Similar things can be said of the people of the Ukraine, Latvia, Estonia, Georgia and Armenia. These are beautiful Christians, who in the last 50 to 70 years have borne the brunt of the cruel and often relentless persecutions by Soviet Russian Communists, especially by the agents of the KGB.

As I have written before on the pages of *Calvinist Contact*, these Christians persevered in the faith, praying for a new day. And this "new day" has arrived, but in a different way than they perhaps expected. When Jesus appeared to his disciples after his resurrection their first response to him was, "Lord, are you at this time going to restore the kingdom to Israel?"

"No, no," Jesus said, so to speak, "the Romans are not your enemy, but go proclaim the kingdom."

Somehow many of these courageous Baltic Christians have lost that perspective, that sense of being in touch with what the Spirit is saying to the churches. Somehow the peaceful and quiet revolution which started in the heart of the Kremlin and was almost single-handedly brought about by Mikhail Gorbachev, is being wrongly interpreted by many of our fellow Christians in the Soviet Union.

They must have sensed that this peaceful liberation was not human-made, though Gorbachev was at the helm of it. It was "inspired from above," from the Lord himself. He had heard their prayers. And when the time for their liberation came, they went back, as did the disciples, understanding their calling from a nationalistic perspective. They started where they had left off back in history. For the Lithuanians (and the Latvians and Estonians) that was 1940. For the Ukraine it was 1922. For Armenia, Georgia and Azerbaijan it was 1936.

The church leaders allowed the political leaders of these formerly independent republics to go back to that part of their history when they were feuding and fighting each other often on the basis of their ethnic and religious

differences. Instead of being in touch with "what the Spirit is saying to the churches," they were locally joining the battle cry for national independence, or more accurately, "ethnic" independence.

A challenge to Lithuanians

When Gorbachev visited Lithuania last fall in an attempt to woo it back into the fold of the Soviet Union, he reminded them that they belonged to a new world. He needed them to materialize his *perestroika*. There is a close correlation between what will be happening in Europe, especially in 1992 with the European Common Market and Gorbachev's dream for a new Soviet Union. The ECM started from the bottom while Gorbachev still operates from the top; but, apart from this, he is challenging the Lithuanians. They could be partners in this modern-day, economic and political restructuring and became part of the Soviet Union. Or, if they do not like it, they can opt out of the Soviet Union after five years.

President Landsbergis and his people should have accepted this challenge.

When Daniel was brought into the Babylonian empire as an unwilling prisoner, he knew his God intimately. He was drawn into the politics of his secular king, a brutal potentate. But Daniel accepted the challenge, though he was in the minority. God heard his prayers when Daniel showed compassion for "important people" at the king's court. He pleaded with God to explain the meaning of the king's dream and shared it with the cruel monarch.

Gorbachev recently told Pope John Paul II that the Soviet Union needs the spiritual values of its many peoples. We may not simply dismiss this as "politics." It could well be, but even then, the Lord may still be speaking; and we must ask ourselves: "Lord, am I listening?"

A careful reading of Daniel and those Bible books related to his period will bear out the reality that Daniel was serving God while serving seven pagan masters. In the end all through the successions/coup d'etats and the like, Daniel survived. God used him not only to prepare the return of his people to Jerusalem to rebuild the Temple, but to prepare the way for the coming of our Lord Jesus Christ.

Today many Christians from different ethnic backgrounds should join Gorbachev in his *perestroika* to transform the Soviet Union into a new society. In joining the "barbarian" Gorbachev they will be able to witness to who their Lord really is. And in the process of reforming their

society, it may turn out that God directs a different *perestroika* than Gorbachev envisioned.

There may be something of a Daniel experience awaiting each of us. God's humour gave that prophet a central place in a super-power country, in spite of the sins of God's people.

The problem that we and many of the East-European Christians face today is whether we understand our times. Movements that seek to re-establish ethnic and nationalistic priorities are not in touch with unfolding new patterns towards global pacification.

In Western Europe Common-Market countries are about to embark on economic unity. Free trade has become a reality between Canada and the U.S., while most likely Mexico will join in the near future. African nations are seeking closer ties with each other while in South Africa there is a detente between blacks and whites. The Euro-Asian nature of the Soviet Union demands a new design after the dismal failure of the Communist-Marxist one.

God is active today

When Jesus sent out his disciples with the Great Commission, the Roman Empire was at near collapse. A vacuum was created and the disciples were told not only to preach in Jerusalem but beyond it to the "ends of the earth." They had to do this with the gift of the Spirit, who was to be their teacher and counsellor.

One of the big problems in orthodox and conservative Christianity has been that it often only looked back to what God has done, and has failed to add to this what God is doing today. And if the emphasis is only on the *history* of redemption and not on our task to be prophetically sensitive to what the Spirit is saying today, then as organized churches we tend to withdraw from the market place and reduce the Good News to tradition.

For the Jews of Jesus' days God spoke only in the history of their forbears. And so, that history and those forbears — Abraham, Isaac, Jacob, Moses and the like — became highly venerated. As a result, the leaders first, and the people later, became blinded and could not recognize that the Word had become incarnate in their midst.

Fighting powers of darkness

Today as Christian churches we may not identify ourselves with nationalistic movements which identify the enemy with those who occupy our country. The time has come to think in terms of the catholicity of both our faith and church.

Though most of us sympathize with the Lithuanian people and all others in similar circumstances, and pray that their countries may soon have a complete freedom from Moscow, we grasp that as Christians our task is to build on the future unfolding of the Kingdom of God here on earth.

That task makes us first of all citizens of this earth by the grace of God. We are not fighting "flesh and blood, but against rulers, authorities, powers of this dark world, spiritual forces of evil in the heavenly realms." The collapse of the atheistic communist system in the Soviet Union has created a vacuum. Is it possible for the Christians in the Soviet Union, including those of the occupied republics, to join forces in reclaiming that society for Christ by serving under Gorbachev to rejuvenate the country? Like the apostles who were never free, but because they heard what the Spirit was saying to the churches, they can travel land and sea to proclaim the Good News.

In closing, I don't believe the battle of the three small Baltic republics living on the fringe of the Soviet Union is a battle our Lord wants them to fight. Their goal is very human and in a way applaudable, but it has a tragic flaw: it misses the challenge of their life.

Gorbachev is not the Messiah of the Soviet Union, but behind him I see the risen Lord, trying to bring together all those who were old enemies. Gorbachev remains a Russian Communist at this moment and he has no intention of changing his course. But the work he began was something not of his own doing. Like Nebuchadnezzar and Cyrus, he has been prepared by God's Spirit to bring about this detente.

Let the Christians of the republics occupied by the Soviet Union abandon their quest for independence and let them hear what the Spirit is saying to the churches in this historical setting.

To be free, really free, even free from the bonds of blood, ethnicity and nationalism is to turn the other cheek, courageously humbling oneself in service of the other. The world is waiting for the example of Jesus of Nazareth, the Christ of the scriptures, alive and well in and among us.

Aren Geisterfer is the Christian Reformed campus chaplain at McMaster University, Hamilton, Ont.

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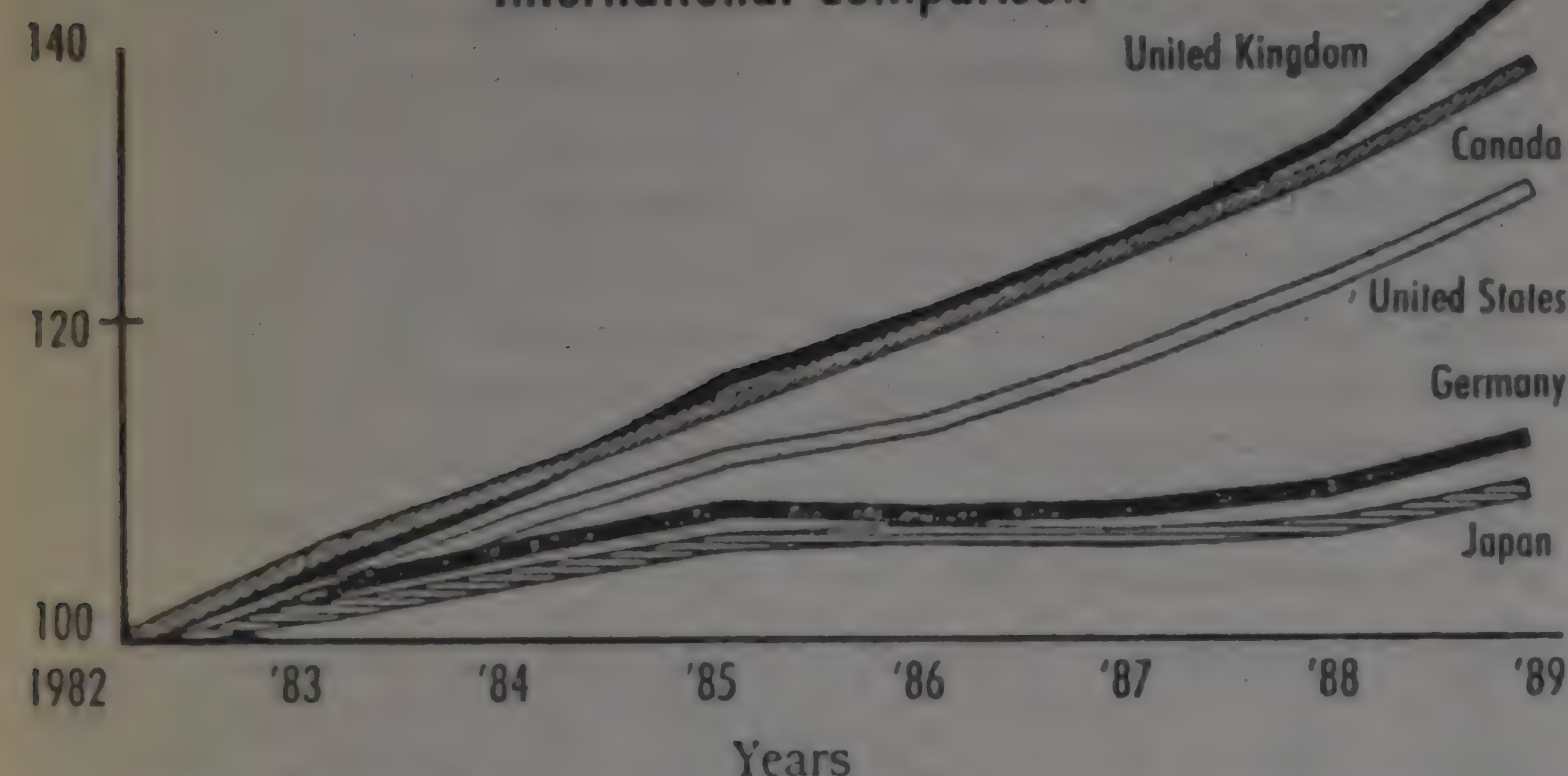
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News/Comment

Will John Crow be crowing victory?

Inflation Index (1982 = 100)

International Comparison



Stan de Jong

Bank of Canada governor John Crow is getting a lot of heat these days for his rigid policies aimed at combatting inflation. Bent on achieving zero inflation by constantly monitoring the bank's trendsetting interest rate, he has raised interest rates 11 times in 1990, from a low of 12.14 per cent last January to 13.80 per cent in May. But inflation remains unchanged.

Why inflation counts

The stakes are high. Higher inflation results in market loss to foreign countries and a lower

standard of living as it erodes the purchasing power of consumers.

According to the Federal Business Development Bank (FBDB) in its quarterly tabloid, *Profits* (Spring 1990) inflation left unchecked feeds on itself and easily enters into an upward spiral. The cycle goes something like this: prices increase, workers demand higher wages, production costs increase, businesses jack up their prices, workers face higher prices, and the whole inflationary process starts all over again.

Canada's inflation rate is

now over five per cent. That rate is not as bad as it was in the mid-1970s (when it was close to 11 per cent) or in 1981 (when it was over 12 per cent). But, says the FBDB, "having inflation rates of just less than half the previous highs is no reason to be complacent. At five per cent inflation, money loses half its value in 14 years."

As inflation increases, corrective measures *a la* John Crow become more drastic. Businesspeople well remember the experience of 1981 when they had to cope with prime interest rates of 22.75 per cent. The danger today is that unless inflation is contained, it will again spiral upwards to double-digit levels.

Canada vs. other countries

Canada, says the FBDB, is one of the world's premier trading nations. Among industrialized countries, only West Germany exports a higher percentage of its Gross Domestic Product (GDP) than does Canada. Inflation, therefore, hits the economy of a country like Canada more than most other countries' economies. If inflation persists

at higher levels in Canada, Canadian goods and services will become uncompetitive, exports will be lower and the GDP will drop.

Over the last seven years (since the last recession) Canada has been losing ground on the inflation front to its main competitors (see graph). During these years, prices in Canada have risen by 36 per cent cumulatively.

Only the United Kingdom (U.K.), among our important trading partners, has had higher inflation rates, according to the FBDB. At present, the inflation rate in the U.K. is close to eight per cent. Its interest rates are also higher: small businesses in the U.K. now pay over 18 per cent on their business loans.

Remember the anti-inflation board (AIB) created by the federal government in the mid-1970s to administer a program of wage and price controls? Inflation did subside somewhat, but the program caused major headaches. Even today, the debate over the effectiveness of such controls continues.

Yet in Sweden, where inflation is running over eight

per cent (double the European average), a two-year wage and price control program has been proposed by the government. Are Canadians again headed for another AIB with its associated army of administrators?

The FBDB explains its position: "Interest rates are a monetary lever that can be used to reduce inflation. Higher taxes and lower government expenditures are the fiscal equivalents for reducing inflation. A significant portion of these expenditures are transfers to consumers, including old age benefits, family allowances and welfare payments Higher interest rates are less disruptive to business than is high inflation. According to Statistics Canada, interest charges for Canadian businesses are in the range of five per cent of their total business expenses. Inflation, however, affects almost all costs of producing goods and services. Thus, inflation must be attacked now before it gets out of hand."

Communal walks pave way for school's celebration



Photo: Courtney Louisa Bruinman
Edmonton Christian schools' 40th anniversary walks: planned for participation of all generations

Robert VanderVennen

EDMONTON — The kickoff to the 40th anniversary celebrations of the Edmonton Christian schools featured a picnic in Rundle Park and two festive walks, one of two kilometres and one of five kilometres. Jake Holzmann, business manager for the schools, who with his wife, Betty, walked the longer distance, observed that in some

ways the walks symbolized the good and the difficult times the school has travelled in its 40 years.

"It is like our walk with the Lord and a walk with the generations," Holzmann said. The walk was communal, with people aged four to 74 participating, with children in strollers, Doug Prins in his motorized wheelchair, and even two young children in a

decorated wheelbarrow.

Students dressed as clowns entertained the walkers along the way and all walkers received a school T-shirt featuring a fluorescent upside-down clown designed by a Grade 5 student. About 1,000 people attended the event celebrating the school which enrolls 1,000 students in its high school and three elementary schools.

Canadians prominent among Bible college graduates

Robert VanderVennen

GRAND RAPIDS, Mich. — The 22 Canadians who graduated this year from the Reformed Bible College make up more than one-third of the graduating class, reports Dr. Edwin D. Roels, president. Among them are Marcella Vander Ploeg of Beamsville, Ont., who qualified for the Evangelism Explosion International trainer certificate, and Richard Vandermolten of Winnipeg, who was awarded the Christian Education Diploma of the Evangelical Teacher Training Association.

Other Canadian graduates with the four-year Bachelor of Religious Education degree are British Columbia residents Ernest Stellingwerff of

Coquitlam and Carolyn Van Der Woude of Prince George. Jeffrey Vanderhooft of Winnipeg and Dick Van Der Vorst, Jr., of Calgary also received the BRE degree, along with the following Ontario students: Rick Boer of Wyoming, Helena de Vries of Auburn, Henry Hogeterp of Ottawa, Peter Janssens of Thunder Bay, and Douglas Krikke of Devlin.

Three Canadians were granted the two-year Associate of Arts degree: Lorianne Broersma of Oshawa, Ont., Diana Veld of Burgessville, Ont., and Angela Voght of Vancouver.

Receiving the two-year Associate of Religious Education degree were Marian Bakker of Embro, Ont., Emily

Keunen of Drayton, Ont., Berend Slomp of Lethbridge, Alta., and Adriana Smid of Langley, B.C.

Louise Korvemaker of Petrolia, Ont., was awarded the Certificate of Biblical Studies. The Diploma of Biblical Studies was received by Marion De Vries of Hagersville, Ont., Anita Lise of Bowmanville, Ont., and Brenda Slomp of Lethbridge, Alta.

This year's graduating class included students from Uganda, Kenya, Cuba, Peru, Mexico and Liberia.

All students in degree programs at the college take a major of at least 30 credit hours in Bible and theology and at least 30 credit hours in general education or liberal arts. They



Drawing: Courtney RBC

Reformed Bible College opens its new campus this summer

also take at least 20 credit hours in professional education to prepare themselves for work in a church or mission setting.

RBC is the only Bible college in North America which offers studies from an explicitly Reformed theological position.

World urgently needs Christian academic presence, says Fernhout at inaugural



Photo: Carol Ann Veenkamp
President Harry Fernhout reaffirms ICS' vision to serve at the foundations of Christian scholarship.

Robert VanderVennen

TORONTO — Our culture is in crisis: today's problem is a loss of meaning and a shared vision of life, said Dr. J. Harry Fernhout in his inaugural address as president of the Institute for Christian Studies (ICS) in Toronto.

The Institute can make a contribution to re-establishing the foundations, Fernhout said, because it understands that the root of scholarship and society is spiritual and the ICS has wrestled for a long time with the spiritual-Christian foundations of scholarship. "The Institute has an audacious, unsettling vision for a world urgently in need of Christian academic presence," he said.

At the annual membership meeting of the Institute the next day Fernhout reported on a very good academic year and a new high in cordial relations with sister colleges like Calvin, Dordt, The King's, Redeemer and the Free University of Amsterdam. The PhD program, offered co-operatively with the Free

University's philosophy department, now enrolls more than a dozen students, half as many doctoral students as in that university department in Amsterdam.

In addition to its scholarship the Institute can contribute in the future to the education of professors for colleges and universities, and to in-service education of Christian professors, Fernhout said. He pledged the Institute's fullest co-operation with other colleges and universities, noting that it has lost its dogmatism and confrontational style of the early years.

The world of secular scholarship in which the ICS operates has changed over the years, observed Fernhout. University scholars are now more willing to accept a place for faith as a factor in scholarship. This means that our way of participating in academic discussion is changing, Fernhout asserted, and we are more challenged to show what we stand *for* than what we stand *against*.

This new opportunity for academic witness-bearing is being seized by the Institute's Hendrik Hart, for example, in a new book in which he dialogues with atheist philosopher Kai Nielsen, which concludes with Hart's clear statement of how his committed walk with Jesus shapes his philosophical thinking, notes Fernhout.

Fernhout said he recently attended a conference in Waterloo, Ont., at which Queen's University historian George Rawlyk predicted a coming golden age for

Christian higher education in Canada. If that's so, says Fernhout, a Christian graduate school is vitally necessary.

But then Ontario will need to loosen up its monolithic control of degree granting and permit alternative and independent colleges and universities to give degrees. Fernhout chairs the Coalition of Free-Standing University-Level Institutions of Ontario (of which Redeemer College is

also a member) which is trying to persuade the government to open up its policy on granting degrees.

Fernhout also expressed concern about the Institute's financial structure, which he said needs to be changed. It is unthinkable that a free-standing graduate school would try to exist entirely from donation support, and the futility of that is shown by continuing annual deficits

around \$100,000. Some possible changes are being considered.

But in the end there is only one challenge that counts, concluded Fernhout, and that is the challenge to be faithful. Not necessarily to be successful, but to be faithful to the aim of bringing praise to God in higher education, so that the Institute can be "a place in which God can take joy."



Syd Hielema

Heads, dollars and a couple of hearts

Between the lines of this spring's Meech Lake reporting one can discover four intangible characters hard at work: the head, the dollar and two hearts. Different news analysts place differing emphases on these four actors, but time and again the same four appear on the stage. By the time you read this the June 23 Meech deadline will be very near and the situation may be much different than it is as I write on June 4. Even so, I suspect that this same quartet will continue to work whether Meech passes or fails.

Who are these four and how do various analysts weigh them differently? The head plans strategy and seeks to logically persuade and, if necessary, manipulate its opponents, often exploiting the media to win public support.

Reporters who concentrate on head games portrayed Lucien Bouchard as a cunning separatist wolf in federalist clothing who ingeniously resigned at just that right moment when Meech would suffer most. They loudly lamented the fact that Mulroney appeared to have no strategy left to save the country; thus they portrayed him as floundering from one meeting to the next, irrationally hoping that somehow a light would shine in the darkness.

The head believes that the Meech contest will be won by those who exhibit the soundest management, strongest control, most clever manipulation and are ready to spring a surprise plan at just the right moment.

Money talks

The dollar is also functioning as a "living" creature on the Meech stage. Each report of a new development in this on-going saga includes an obligatory paragraph on the response of the stock market and the Canadian dollar, as if Meech and money are somehow dancing together in a ballet. Initially, various American economic think-tanks concluded that an independent Quebec was acceptable because it would be fiscally sound. More recently the idea of a small nation with definite socialist leanings has inspired an increasingly nervous business community to lobby against separation. The dollar prefers to deal with as little government as possible. Ottawa's quite enough, thank you; let's not add Quebec City to the itinerary.

While the dollar is a major player behind-the-scenes in the Meech drama, out front in the spotlight heart #1 receives national attention. The head and the dollar may have the phone and fax lines humming, but this heart simply

needs a half-dozen shoes trampling on a Quebec flag to set the entire nation buzzing. A few phrases bandied about out of context, led of course by "distinct society," are enough to light polarizing fires everywhere. Heart #1 provides knee-jerk, unreflecting reactions to media images, and these reactions create more media images. Heart #1 is the reporter's goldmine.

Life springs from the heart

However, the Canadian news industry has become somewhat embarrassed by its role in inflaming mindless passions. The May 23 two-hour Meech special on CBC television certainly atoned for some of this weakness. In spite of bordering on the melodramatic at times, its combination of historical perspectives, informed comment and the more deeply heartfelt concerns of citizens around the country helped to introduce heart #2 onto the Meech stage. This heart is able to see itself as part of something that extends beyond its own particular time and place. Heart #2 recognizes itself as belonging to a 123-year national history which began with two founding peoples and has since become enriched with many others.

The knee-jerk heart will never keep Canada together, for this self-absorbed character can only inspire cynicism and stereotyping. The head and the dollar may keep Canada together because national unity serves their self-interest.

"Out of the heart are the issues of life." Could it be that our heart reflects something of the image of God, while these other characters, standing on their own, are perversions of that image? Such perversions lead to dissension, jealousy, factions, envy and selfish ambition. The image of God has been created to produce fruit such as love, peace, patience and faithfulness.

We do not have a Christian nation, but we do have a Christian heritage in Canada. Perhaps the Meech crisis will fan a little flame into that dying heritage and help us rediscover something of what it means to act from the heart. Perhaps the news media will continue to participate in fanning these fires. As I write on the day after Pentecost, I must remember that the Spirit shows up in unexpected places at unexpected times. I pray that he too will have some entries in his appointment book between now and June 23.

Syd Hielema lives in Newmarket, Ont.



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How to Beat the GST this Year

If the proposed Goods and Services Tax (GST) becomes law, *Calvinist Contact* will have no choice but to start collecting the tax on all subscriptions started or renewed after **December 31, 1990**. This means that subscriptions will be **GST-free** for the duration of this year!

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Stan de Jong
Manager

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Expectant mothers owe a debt to this Canadian

Marcus Van Steen

(Canadian Scene) — Experts at Nutrition Canada, the branch of the Department of Health and Welfare which produces the *Canada Food Guide*, are expressing concern that too many pregnant women are not eating a proper diet. The result is that more and more babies are being born under-developed and

potentially disadvantaged.

The doctors express shock that so many Canadians are ignorant about diet. In spite of the fact that magazines and newspapers are publishing a great deal of material about nutrition, a majority of people under 40 appear to be quite content to survive on fast foods which do not attempt to be balanced nutritionally. This is a

serious matter when it concerns expectant mothers who seem to be more concerned about retaining their girlish figures than in the welfare of the fetus.

Shortly before his death in 1950, Dr. Frederick Tisdall of the University of Toronto said that in his experience most difficult and premature births were the result of malnutrition. And he wondered if expectant

mothers would be more concerned about good nutrition if they were made aware of the damage that a bad diet wreaks on the unborn.

A good diet is one that gives the body all the various elements it needs to maintain and repair its various tissues. The details are given in simple language in the *Canada Food Guide*, which is available free from the Department of National Health and Welfare in Ottawa.

provide the proper building materials in the womb."

The need for a balanced diet is particularly important during the last three months before birth because that is the period of major growth of the fetal brain. Brain cell production continues for about six months after birth and then ceases, and no amount of special coaching or classes for the disadvantaged will compensate for deficiencies in the number of brain cells.

Unfortunately, it is in those crucial final months of pregnancy that many expectant mothers tend to become shocked by their enormous girth and start to cut back on what they eat. Before Higgins reported on her research, some pediatricians actually encouraged their patients to eat less because a smaller baby means an easier birth. It is now accepted that the ideal weight for a full-term baby is between 3½ and 4 kilograms.

Although Higgins is not widely known in Canada, she has been honoured by several U.S. universities and has been invited to deliver lectures at several international gatherings including conferences of the World Health Organization. She has also been made a Fellow of the Royal Society of Health in the United Kingdom.

Most health problems start before birth

The most extensive research into pre-natal nutrition was carried out by a Montreal researcher, Agnes Higgins. This remarkable woman spent 25 years studying dietary needs during pregnancy. For 10 of those years she served as director of the Montreal Diet Dispensary. The study convinced her that most of our health problems have their source in nutritional deficiencies before birth.

"Seventy-five per cent of all disabilities," she says, "including blindness, deafness, mental and physical malfunctions, are determined by the expectant mother's diet. At birth, each baby is programmed for life. After birth no amount of care will compensate for the failure to

New Ontario car insurance in effect next week

TORONTO (OMFI) — The new Ontario automobile insurance system will take effect on June 22 Financial Institutions Minister Murray Elston has announced.

The reforms contained in the legislation are a key component of a co-ordinated government program designed to keep insurance rates in the province as low as possible.

Supporters of the new legislation say it will provide enhanced accident benefits to all injured victims and will ensure that benefits are paid promptly, dramatically improving the current tort-based system in which victims often have to wait years for compensation.

By restricting the amount of litigation in the system, the new plan should result in savings which can be passed on to consumers in the form of higher benefits and more moderate rates. Those seriously injured in accidents will retain the right to sue.

During the first year of operation, premiums will rise only eight per cent on average for drivers in urban centres, while rates for rural motorists will not increase at all on average under the new plan. Without these reforms, it had been estimated that rates would have increased 30-35 per cent.

A new Ontario Insurance Commission will be established to act as a "watchdog" agency in protecting the interests of consumers, regulating rates, and ensuring that benefits are paid quickly.

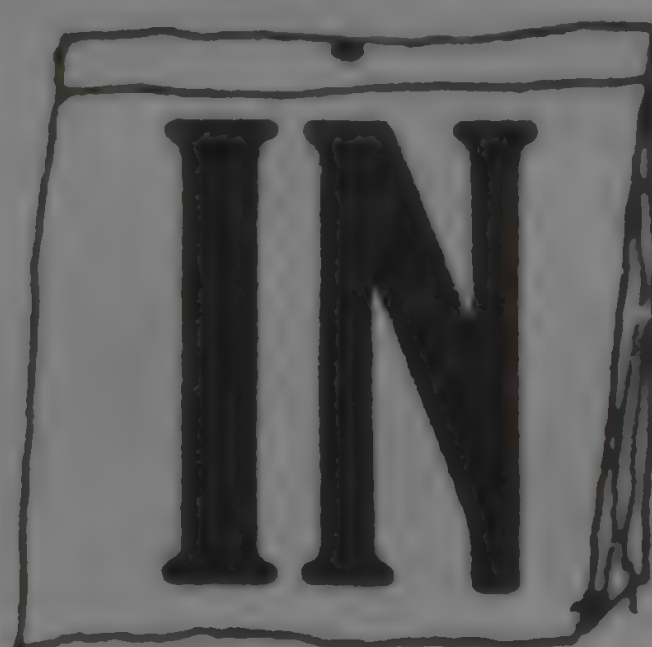
Fault will continue to be used for rating purposes and, therefore, bad driving will result in higher premiums and good driving will be reflected in preferred rates. Motorists convicted of drunk driving or other criminal offences will not be eligible for income-replacement benefits.

Other highway safety and consumer protection measures announced as part of the Ontario Motorist Protection Plan include:

- increased fines for speeding and other traffic offences;
- enhanced police enforcement on highways;
- public education campaigns to promote seat belts and the daytime use of headlights;
- driver safety promotion in the workplace;
- new traffic management systems and equipment;
- new disclosure and notification requirements for brokers and insurance companies;
- insurance company programs to deter fraudulent claims.



Peter and Marja are



Dear P & M:

Our Bible Study Group is studying the Epistle of 1 John and we are now dealing with its last chapter. There John talks about a "sin not unto death" and a "sin unto death." We don't understand what John means. Is he referring to a natural death or to eternal death? Or is he talking about the sin against the Holy Spirit, "for which we shouldn't pray"?

We consulted a few commentaries but they contradict each other and we aren't any wiser. Since our church is vacant and we have no minister to explain this passage to us, we hope you can.

Dear Puzzled:

In our view, the footnote provided by the New International Version for 1 John 5:16 is very helpful. It explains that the "'sin that leads to death' refers to the Gnostics' adamant and persistent denial of the truth and to their shameless immorality. This kind of unrepentant sin leads to spiritual death."

In an earlier column (Nov. 3, 1989) we also dealt with the unpardonable sin and defined it as "persistent, wilful and knowing opposition to life in Christ which leaves you dead in sin."

When John writes that we should not pray about this sin, he reminds us that God reaches a point with people where he "shakes the dust off his feet" and moves on. Jeremiah 7:16 provides us with an example of God closing his ears to prayer because the wickedness of the people was so great.

We would like to address two presumptions that your letter reveals. The first presumption is that you are not any wiser because you haven't found the one correct interpretation of the passage. Maybe you are wiser by knowing that there are two, possibly more, ways of explaining a text.

The second presumption is that the minister has the correct and final interpretation. All too often authoritative "last words" and "right answers" close discussions when they should only clarify a point!

Why not simply enjoy the give and take of a group discussion that really leads you to think? Why not trust that the Holy Spirit will let the process itself be profitable for you, even if you can't agree on a definitive interpretation?

One last question. Is a church really "vacant" when there's no minister?

Dear P & M:

One of our children is planning to be married in the near future. Preparations have already

started; there will be a DJ at the reception, dancing and an open bar. Of course, we have no objection if a glass of wine is served with the meal, but my husband and I both dislike loud music and excessive drinking. To us it seems like such a great contrast to the wedding ceremony in church.

In the past, whenever we were guests at wedding receptions, we quietly left when the "fun" started. We are thinking of doing the same at this coming wedding. Of course, we'll excuse ourselves to the bride and groom and to her parents.

Would this be proper? Are we really obliged to stay since some of our own personal friends are also invited?

What is your opinion on this?

Dear Parents of the Groom:

Since it is your son's wedding we believe that you should stay until the celebration is finished. It would be awkward for the bride's parents, the couple and your personal friends if you excused yourself early. Look at it as something you are willing to suffer out of parental love.

Instead of thinking up ways to quietly leave, why not sit down with the couple and discuss ways to make guests like you feel at ease, too. For example, since they are set on having a dance, has any thought been given to a somewhat more quiet sitting area where you and your friends could converse while the younger folks are enjoying the dance? Does the evening's schedule alternate times of music with times for conversation and socializing? Has the DJ been advised to include some songs that you and your friends would enjoy?


This issue has to do with sensitivity. When people plan a social event they should keep every guest in mind and do their best to provide an evening that is enjoyable for all. They should also remember that their guest list includes the Lord.

You included a poem about Christian weddings by Melle Pool which laments the lack of Christian celebrations which "perpetuate the awe that only hours before we felt and wanted in the church." We agree that there is often a great contrast between wedding ceremonies and the activities that follows.

We also wonder what wedding festivities would be like if every aspect, from the jokes to the DJ, to the bar, had to meet the criteria that it be a Christian celebration.

Peter and Marja Slafstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisors' panel consisting of Sam Du Silva, Ineke Brouwer-Puttevliet, Tom Zest, Bert Witvoet.

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Classified rates	Births	Anniversaries	Anniversaries	Obituaries		
Births \$30.00 Marriages & Engagements \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	HEERSINK-WAAYENBERG: Friends and family, rejoice with us! The Lord and giver of life has blessed us with our fifth grandchild, a boy, MAXWELL GERRIT born May 24, 1990. First child for happy parents, John and Annette Heersink (nee Waayenberg). The proud grandparents are Gerrit and Iefke Heersink. Twelfth grandchild for Gerrit and Jane Waayenberg. Home address: Box 96, Iron Springs, AB T0K 1G0			Hierbij delen wij U mede dat door een tragisch ongeval en na een periode van vier weken leven tussen hoop en vrees de Heer tot Zich genomen heeft onze lieve man, vader en grootvader, DIRK DE BOER op de leeftijd van 62 jaar. Geliefde echtgenoot van Froukje De Boer (de Vries). Anje & Raymond Burkhart Sarah, Rachel, Ruth, Timothy Pietje De Boer & David Ogilive Brian, Tammy, Brandy, Amy, Mandy Auke & Ada de Boer Jeremy, Richard, Alison Alice & Gerry Fisher Jerry, Douglas, Matthew, Samantha Arlene Thompson & Joe Barnes Jason The funeral service has taken place at Redeemer Chr. Ref. Church, Sarnia, Ont., May 19, 1990, with Rev. John Suk officiating.		
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Birthday EIZINGA VAN DER MEER: With great joy and thankfulness to the Lord, we hope to celebrate with our mother and grandmother, GRACE EIZINGA VAN DER MEER her 90th birthday on June 23, 1990. We pray that the Lord may continue to be with you in the coming years. With love from your children: George & Marion Dijkhuis — London, Ont. George & Grace Veenstra — London, Ont. Adrian & Ann Van Helvoort — St. Thomas, Ont. Grandchildren and great-grandchildren. 150 First Ave., Apt. #8, St. Thomas, ON N5R 4P3	<p><i>Congratulations to Klaas and Ineke Dekens (nee Menninga) who celebrated their 25th wedding anniversary on May 28, 1990.</i></p> <table><tr><td>Middenmeer (N.H.) 1965 With praise and thanksgiving to our Lord, we have celebrated the 25th wedding anniversary of our parents, KLAAS and INEKE DEKENS (nee Menninga) With love from your children: Klaas Bea Faye You are invited to attend an open house to celebrate this occasion at the home of Klaas and Ineke Dekens, R.R.#1, Port Dover, ON N0A 1N0 on Saturday, June 30, 1990, from 2-4 p.m.</td><td>Port Dover (Ont.) 1990 1965 May 28 1990</td></tr></table> <p>1965 We, the children of AL and WILMA MULDER (nee Luimes) are thankful to celebrate with our parents their 25th wedding anniversary on June 26, 1990. We hope to share with them many more years of happiness. Love and best wishes from: Michelle & Grant Huibers — Kanata, Ont. Mike & Sandra (girlfriend) — Nepean, Ont. Friends and family are welcome to join us in an open house, Saturday, June 23, 1990, from 3 - 10 p.m., in our parents' home: 18 Aspen Grove, Nepean, ON K2H 9A1</p> <p>1965 June 11 1990 With praise and thankfulness to our heavenly Father, we express our joy for our parents' 25 years of marriage. JOHN and GEDIE SCHEEPSTRA (nee Veldhuis) May the Lord continually bless you and watch over you for the years to come. Love: Phyllis — Colborne, Ont. Adrianna Sheila & Brian (fiance) — Colborne, Ont. Glenn & Janet (friend) — Colborne, Ont. Faye — Colborne, Ont. Open house will be held on Saturday, June 23, 1990, from 2 - 4 p.m. at the home of John and Gedie Scheepstra. Home address: R.R.#3, Colborne, ON K0K 1S0</p>		Middenmeer (N.H.) 1965 With praise and thanksgiving to our Lord, we have celebrated the 25th wedding anniversary of our parents, KLAAS and INEKE DEKENS (nee Menninga) With love from your children: Klaas Bea Faye You are invited to attend an open house to celebrate this occasion at the home of Klaas and Ineke Dekens, R.R.#1, Port Dover, ON N0A 1N0 on Saturday, June 30, 1990, from 2-4 p.m.	Port Dover (Ont.) 1990 1965 May 28 1990	Nov. 11, 1901 May 19, 1990 "I am torn between the two. I desire to depart and be with Christ which is better by far" (Phil. 1:23). At God's appointed time the Lord took home his child, PIETERTJE DE JONG (nee Eizinga) Predeceased by her husband Ralph de Jong (1970), son Jack (1979), son-in-law John Sipkens (1989). Lovingly remembered by her children: Betty De Jong — Sarnia, Ont. Ge Sipkens — Wyoming, Ont. Bart & Frances Huizinga — Sarnia, Ont. Evert & Flora De Jong — Petrolia, Ont. Klaas & Vivian De Jong — Wyoming, Ont. Jim & Cisca De Jong — Sarnia, Ont. 22 grandchildren, 35 great-grandchildren. The funeral service took place May 22, 1990, at the Chr. Ref. Church, Wyoming, Ont. Rev. Van Dyke officiating. Correspondence address: R.R.#3, Petrolia, ON N0N 1R0
Middenmeer (N.H.) 1965 With praise and thanksgiving to our Lord, we have celebrated the 25th wedding anniversary of our parents, KLAAS and INEKE DEKENS (nee Menninga) With love from your children: Klaas Bea Faye You are invited to attend an open house to celebrate this occasion at the home of Klaas and Ineke Dekens, R.R.#1, Port Dover, ON N0A 1N0 on Saturday, June 30, 1990, from 2-4 p.m.	Port Dover (Ont.) 1990 1965 May 28 1990					
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313	 <p><i>Congratulations to Grace Eizinga Van der Meer who will celebrate, D.V., her 90th birthday on June 23, 1990.</i></p>	<p>Thanks</p> <p>DAM: We would like to thank our children, grandchildren, great-grandchildren, relatives and friends for giving us an unforgettable 55th wedding anniversary. Thank you for the many good wishes, cards, flowers and phone calls. Above all we give thanks to our heavenly Father, who has kept us in his care all these years. Louis and Renske Dam, 451 Vine St., St. Catharines, Ont.</p> <p>DE HAAN: In gratitude, we'd like to thank all who in any way remembered us and made our 40th wedding anniversary such a beautiful event. Arie and Jean De Haan, R.R.#1, Aylmer, ON N5H 2R1</p> <p>SJAARDA: A sincere thank you to all those who remembered us on the occasion of our 55th wedding anniversary. Thank you for the visits, cards, phone calls and flowers we received. We'd especially like to thank our children and grandchildren for making it such a happy event. We thank the Lord for all his blessings and we trust in his promises for the future. Uiltje and Kristje Sjaarda, Hamilton, Ont.</p>		<p>Obituaries</p> <p>"Softly and tenderly Jesus is calling, Calling for you and for me, Patient and loving he's waiting and watching, Watching for you and for me." On Saturday, June 2, 1990, the Lord called to himself our much loved husband, son, brother and uncle, MICHAEL HESSELINK in his 26th year. Husband of Sharlene (nee VanderVelde), son of Diane and the late William Hesselink. Brother and uncle of: Henry & Jackie — Fergus, Ont. Bill, Tim, Steve Pete & Jane — St. Catharines, Ont. Jeff, Curtis, Bradley Jane & Sid Adema — Glencoe, Ont. Naomi, Matthew, Elizabeth, Lindsay Bob — Georgetown, Ont. Mary Hesselink — Georgetown, Ont. Toni, Eileen, Erin Mary-Anne — Georgetown, Ont. Funeral service was held on Wednesday, June 6, 1990, in the Georgetown CRC, led by Pastors Rudy Ouwehand and Bert Slofstra.</p>		
Summer Job Market PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942	Accommodations TORONTO: Female non-smoking roommate wanted to share three-bedroom townhouse. Close to T.T.C., \$450 per month, including utilities and food. Call Betty or Joanne at (416) 465-8179 after 6 p.m.	<p>OPEN HOUSE Mr. and Mrs. C. Verburg (nee de Koning) invite you to an open house in celebration of their 60th wedding anniversary (Feb. 6, 1990). Date: June 23, 1990 Time: 2-5 p.m. Place: School Community Centre, Wellandport Rd., Wellandport, Ont. Please follow signs from Wellandport on. Phone: (416) 386-6391</p>		<p>More anniversaries and obituaries on next page.</p>		

Classified

Anniversaries		Anniversaries		Obituaries		Anniversaries		Anniversaries																
																								
<p>Congratulations to Henry and Grace Duimering (nee Wiebenga) who will celebrate, D.V., their 55th wedding anniversary on June 29, 1990.</p>					<p>Congratulations to Willem and Anneke Van Oosten (nee Koolstra) who will celebrate their 50th wedding anniversary, D.V., on June 21, 1990.</p>																			
<p>1935 June 29 1990 With joy and gratitude to God, we hope to celebrate on June 29, 1990, the 55th wedding anniversary of our parents, grandparents and great-grandparents, HENRY and GRACE DUIMERING (nee Wiebenga) Love and congratulations from: Herman & Janet Stryker — Clinton, Ont. John & Jane, Joanne (Lewis, Jason, Amy), Richard, Roger & Jeanette, Ingrid & Doug (Joshua) Simon & Rita Frankrutter — Sharon, Ont. Richard, Rob & Caroline (Lauren, Kristin), Carl & Julie, Colin Bill & Louise Duimering — Guelph, Ont. Brenda & Randy, Paul & Patty, Sharon & Steve, David, Melissa, Steven, Andrew, Daniel, Marlene, Nadene Martin & Grace Duimering — Moorefield, Ont. Arlene & Clarence (Amanda, Steven), Chris & Michael, Doug, Jeffrey, Nathan Harry & Luang Duimering — Victoria, B.C. Open house will be held on Friday, June 29, 1990, from 2-4 at the Moorefield Community Centre. Best wishes only please. Home address: P.O. 112, Drayton, ON N0G 1P0</p>					<p></p> <p>Congratulations to Kees and Martha Van Leeuwen (nee VanTol) who will celebrate their 50th wedding anniversary, D.V., on June 19, 1990.</p> <p>Soest (the Neth.) Grimsby (Ont.) 1940 1990 With praise and thanksgiving to God, we announce the 50th wedding anniversary of our dear parents and grandparents, KEES and MARTHA VAN LEEUWEN (nee VanTol) on June 19, 1990. We pray that God will continue to bless and care for them in the coming years. Kees & Bev Van Leeuwen — Grimsby, Ont. Rick, Darren, David, Mike & Lori (engaged), Trevor, Patricia, Troy, Nadine, Ryan Thea & Durk Buma — Hamilton, Ont. Kim & Calvin, Sonia & Ron, Lianne, Bonnie Evelyn & Pete Kamerman — York, Ont. Bruce, Julie, Peter Anne & Don Whetton — Grimsby, Ont. Craig, Mark, Michelle, Kristy, Jenny, Michelle Martha & Jim Van Hoffen — Stoney Creek, Ont. Cherie, Chris Bill & Patricia Van Leeuwen — Grimsby, Ont. Bryan, Vanessa Home address: 28 Robinson St., N., Unit 202, Grimsby, ON L3M 3C9</p>					<p>"Just as I am, thou wilt receive, wilt welcome, pardon, cleanse, relieve; Because thy promise I believe, O Lamb of God, I come!" On June 2, 1990, at his appointed time, God took home our son-in-law and brother-in-law, MIKE HESSELINK Beloved husband of Sharlene (nee VanderVelde) for 2½ years. Lovingly remembered by: Bob & Joyce Vander Velde Jackie Rob Leesa & Harvey (boyfriend) "I have engraved you in the palm of my hand!" The funeral service was held on June 6, 1990, in the Chr. Ref. Church, Georgetown, Ont., Rev. B. Slofstra and Rev. R. Ouwehand officiating.</p> <p>Anjum Brampton After a lengthy struggle with Alzheimer's disease the earthly journey of BARTELD (Bart) POSTMA came to an end on Tuesday, May 29, 1990. He was 76 years old and is survived by his wife Jeltje (Alice) to whom he was married for 53 years. Lovingly remembered by his wife and children: Anne & Bob Walters — Holland Centre, Ont. Winnie & Jerry J. Hoytema — Guelph, Ont. Con Greydanus — Wyoming, Ont. Marilyn & Harry Sjaarda — Goderich, Ont. Minnie & Jerry Buruma — London, Ont. Case Postma — London, Ont. Tina & Norm Neilands — Ingersoll, Ont. Three years ago the Lord took home daughter Grace Greydanus. 27 grandchildren and six great-grandchildren. Funeral services were held on June 1, 1990, Pastor Peter Van Egmond officiating: II Corinthians 5:1. Correspondence address: Mrs. Alice Postma, 7900 McLaughlin Rd. S., Covenant Towers #807, Brampton, ON L6V 3N2 "Jesus said: 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.' " (John 11:25,26). On May 26, 1990, the Lord called to his eternal home our dearly beloved father, grandfather and great-grandfather, GERKSIKMA at the age of 89 years. Dearly beloved husband of the late Janke Sikma (nee Scheffer). Beloved father of: Herman & Mien Wolvekamp — Kingston, Ont. Wd. Greet Vanderhout — Oisterwyk, the Neth. Jaap & Jannie Sikma — Workum, the Neth. Joe & Anita Sikma — Bradford, Ont. John & Riek Vanmazyk — Gravenhurst, Ont. Albert & Tina Sikma — Kincardine, Ont. Wdr. Siebe De Jong — Newmarket, Ont. Dear grand- and great-grandfather of 29 grandchildren and 43 great-grandchildren. The funeral service was held on Monday, May 28, 1990, at the First Chr. Ref. Church of Kingston, Ont. Rev. Carl D. Tuyl officiated.</p>					<p>Obituaries</p> <p>Winterswijk Brampton 1915 1990 On May 23, 1990, God welcomed JOHANNES VAN AST into his eternal rest. "Behold, I will create new heavens and a new earth" (Is. 65:17a). "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain; for the old order of things has passed away. I am making everything new!" (Rev. 21:4,5). Lovingly remembered by: his wife, Truus van Andel-Van Ast Father, grandfather and great-grandfather of: Walter Van Ast — Madison, Wis. John & Pam Van Ast — Ames, Iowa Mike, Paul, Tim, Nick Cathy & Garry Pater — Erin, Ont. David & Gloria (Jimmy, Angie), Lisa, Shawn Dianne & Wally Zomer — Milton, Ont. Mark, Paul, Andrea, Jamie Art & Marlene Van Ast — Grand Rapids, Mich. Tonya, Chris, Amanda Correspondence address: Holland Christian Homes, 7900 McLaughlin Rd. S., Cov. #905, Brampton, ON L6V 3N2 ††† Reunion Ten cars were following the hearse To the final resting place, For in this overcrowded world There is still a little place Where all of us will lie and wait Till that one glorious day When trumpets will announce The Lord is on his way. The earth and its inhabitants They all will disappear And a new Heaven and new Earth Will be forever here. Lord, thank you for the funeral procession I saw this morning on its way I thank you for reminding me Of that great glorious day — Lord, wilt thou all prepare us Wherever is our place, So that we can await you And see you face to face. June 16, 1982 John Van Ast</p> <p>For Rent</p> <p>One-bedroom apartment available by July 1, 1990. Includes: fridge, stove, washer, dryer and utilities; \$450 per month. St. Catharines, Ont. Please call: (416) 682-9127.</p>					<p>Malang, Java Sarnia, Ont. 1940 June 21 1990 WILLEM and ANNEKE VAN OOSTEN (nee Koolstra) Grateful to the Lord, who faithfully guided and often miraculously provided for their life together these 50 years, we acknowledge with the psalmist, "Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, the maker of heaven and earth, the sea, and everything in them — the Lord, who remains faithful forever" (Ps. 146:5,6). Their children and grandchildren: Corrie Barneveld & John Speelman (fiance) — Sarnia, Ont. Jim & Josee, Lisann & Ron Gosse & Barbara Jean Van Oosten — London, Ont. William, Cathy Ineke Van Oosten & Bob Skocpol — Oakland, Calif. Shawna Beth Arend Van Oosten & Elena Green — Calgary, Alta. Karin, Sarah, Joshua, Jeremiah, David Paul & Trudy Van Oosten — Sarnia, Ont. Brian, Jason, Shanna, Daniel Henry Van Oosten — Sarnia, Ont. An invitation to an open house is extended to all their friends and acquaintances. Come and celebrate with us on Thursday, June 21, 1990, from 7:00 - 9:00 p.m., at Pineview, 1310 Exmouth St., Sarnia, Ont. Best wishes only please. Home address: W. Van Oosten, 1310 Exmouth St., Sarnia, ON N7S 3X9</p> <p>Personal</p> <p>Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2 I would like to meet a fun-loving gentleman to establish a sincere and lasting relationship. If you are 50-60 years of age, enjoy travel, cultural pursuits and recreational activities, let's get together. All letters will be answered and treated in the strictest confidence. Please write to file #2542, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>				

Classified

Vacations		Teachers		Teachers		Vacations		Vacations			
<p>Enjoy the beautiful Madawaska River Valley Combine a farm holiday with boating, swimming, fishing and hiking. Ideal base for longer canoe trips. One hour from nation's capital. Fully-furnished farm cottage with all conveniences. \$200 weekly. Available early July. Hubert & Riet Huyer R.R.#1 Burnstown, ON K0J 1G0 (613) 432-6554</p>		<p>BRAMPTON, Ont.: John Knox Christian School invites applications for junior/intermediate positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p>		<p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School (K-9, 210 students) is accepting applications for Grade 1, Grade 5 and Special Education (20%) positions. Please send your resume and statement of faith to: Mr. Evert Vroon, Rocky Christian School, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3.</p>		<p>LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '90 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>					
<p>Lakewood Christian Campgrounds R.R.#5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>		<p>CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a part-time (50%) teaching position as Grade 8 Principal's Relief for the 1990/91 school year. Please call Mr. Peter Van Dyken, Principal, at the school (519) 623-2261 for information and send resumes to the school at 229 Myers Rd., Cambridge, ON N1R 7H3 as soon as possible.</p>		<p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the primary department for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6</p>							
<p>Wish to trade motorhome in Holland for motorhome in Canada for two weeks starting Sept. 15, 1990. Please contact C.M. Gordyn, R.R.#3, Caledonia, ON N0A 1A0 or phone: (416) 765-3200.</p>		<p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p>		<p>VANCOUVER, B.C.: Vancouver Christian School requires a part-time Music teacher for September, 1990. Interested applicants should submit resumes, along with supporting documents, to: Ed Noot, Vice-Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6 or call (604) 435-3113.</p>							
<p>Personal</p>				<p>See Crossword Puzzle in next week's issue.</p>		<p>Help Wanted</p>		<p>Help Wanted</p>			
<p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>		<p>FREDERICTON, N.B.: Christian pre-school needs a Kindergarten teacher for the school year 1990/91. Please send inquiries or resume to: Fredericton Christian School Society, c/o G. Pot, 266 Tripp Rd., Keswick, NB E0H 1N0</p>						<p>Business Manager The Abbotsford Christian School Society invites suitable applicants for the full-time position of business manager of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters. The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students). Salary and benefits commensurate with experience and qualifications. Please send resume (including statement of faith in Christ and job references) to: Mr. John Koot c/o Abbotsford Christian School Box 157, Abbotsford, BC V2S 4N8</p>			
<p>Help Wanted</p>				<p>Real Estate</p>				<p>TRAVEL CONSULTANT Required immediately in a growing and pleasant agency servicing the Dutch and broader travel community worldwide. Excellent opportunity for growth with large international travel organization. Complete benefit package. Salary commensurate with experience. Please call (416) 224-5211 DCA TRAVEL SERVICE INC. / WERELDCONTACT 5457A Yonge St., Willowdale, ON M2N 5S1 FAX: (416) 224-0842</p>			
<p>Wanted: Farm help for 150 sow farrow-to-finish operation by Sept. 1, 1990. Preferably married, but will consider single person. Comfortable home supplied. No Sunday chores. 45 hour week. Contact: Melndert Koopman, R.R.#2, Thamesville, ON N0P 2K0. Phone: (519) 692-4743.</p>		<p>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p>		<p>For Sale: St. Catharines, Ont. Tastefully-decorated bungalow with new eat-in kitchen, large diningroom, two baths, rec room, two bedrooms up, two bedrooms down, garage, CA, CVac, beautiful gardens, near Christian schools and four Chr. Ref. churches. \$139,900. Call: Norma Halverson (416) 935-0267 Associate Broker representing Bell Real Estate (St. Catharines) Ltd., Realtor (416) 934-2358</p>							
<p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p>		<p>SARNIA, Ont.: Lambton Christian High School has an opening in French effective September 1990. Please address inquiries or applications to: W. Drost, Principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.</p>		<p>Farm for Sale Cage layers: Just listed, excellent cage layer farm just outside of Clinton, Ont., on Hwy. 4. 11,195 production quota, full stairstep, automatic feed. Hart cups. Two-year-old brick 2,000 sq. ft., 4-bedroom home with finished basement and above-ground pool situated on 16 acres. A real opportunity to purchase a very desirable property. Contact Ken Thompson of Maurice Gardiner Real Estate Ltd. Goderich, Ont. Office: (519) 524-5372 or residence: (519) 524-7514</p>							
<p>Teachers</p>		<p>STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990:</p> <ul style="list-style-type: none">• One teacher in the primary/junior division in the area of French,• one teacher in the intermediate/senior division in the areas of Math and Science,• one teacher in the intermediate/senior division in the areas of English, History and Contemporary Studies,• one teacher in the intermediate/senior division in the area of French. <p>Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0</p>		<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>				<p>Employment Opportunity We have an opening for someone (male or female) to become part of a team of five, looking after a farrow-to-finish hog operation. You may be experienced or wanting to learn, but you must have the ability to work with others. Computerized and electronic feeding throughout. Please send resume and wage range desired to contact person: Dr. Cathy Templeton, D.V.M. 310 Davidson Ave., N., Listowel, ON N4W 3A6 Phone: (519) 291-3276</p>			
<p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>											

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Winners will be notified by mail.



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On Monday, **July 2, 1990**, in the Pinehurst Conservation Park in Paris, Ont., on Highway 24A, starting at 11 a.m.

The Consulate General would like to come in contact with the following individuals:

BAKKER, Hennie, born on Dec. 15, 1946.

BOERMA, Dirk, born on March 7, 1960, last address in the Netherlands:
Oude Hof 14, Tolbert. Emigrated to Canada in May 1989, possible
destination Toronto.

BOOGAARD, Van de (r/n), Leonardus Gerardus, born on April 16, 1925, at Bodegraven, last address in the Netherlands: Leidseweg 559, Voorschoten. Emigrated to Canada on June 4, 1954.

NAME	DATE OF BIRTH	DEPARTURE FROM THE NETHERLANDS
Jouritsma, Jan	22.1.27	28.3.60
Landman, Kalsina Johanna	21.1.27	8.5.66
Janse, Janna Alida	1.1.26	17.9.59
Mulder, Hendrikus	13.1.25	9.8.57
Westera, Willem	3.1.26	12.7.57
van Rootseelaar, Jacob	25.1.25	16.7.59
Kamping, Jan Hendrikus	3.1.25	28.9.53
Kekesi, Frantisek Alexander	10.1.25	20.7.67
Huizinga, Gerrit Jan	8.1.27	9.3.60
Vendrik, Gerardus	7.1.25	29.6.54
Starreveld, Jantiena	26.1.26	9.6.56
Scagliati, Viktorio Manuel	21.1.27	12.7.57
Hartog, Henk	24.1.27	19.2.55
de Bie, Wolfgang Johanna	18.1.27	19.4.57
Biesma, Tjeerd	6.1.27	30.10.55
Boerman, Egbert	1.1.27	26.10.59
Nielsen, Hannemarie	15.1.34	12.6.67
Krijvenaar, August Antonnius	26.1.26	8.5.66
Stonner, Frederik Nicolaas	22.1.26	not known
Dubbeld, Jottan Coenraad	21.1.25	not known
Burggraaf, Klaas	3.1.26	18.4.59
van de Boogaard, Arnoldina	20.1.26	not known
van de Beld, Evert	28.1.25	23.7.54
Triepeis, Gerard Joseph	5.1.25	2.10.53
Velzen, Corelia	23.1.26	9.7.56
Brugmans, Johannes Stephanus Hendrikus	10.1.26	12.11.56
Jongbloets, Cornelius Gerardus	4.1.27	11.3.57
Epping, Bernadina Wilhelmina	9.1.32	15.7.59
Bosveld, Hendrika Alberdina	10.1.26	3.4.58
Smaak, Aleida Theresia	27.1.27	15.7.57
van Dam, Jacob	21.1.26	20.10.53
Plinenburg, Andreas Johannes	28.1.25	28.4.60

NETHERLANDS CONSULATE GENERAL
1 Dundas St. West, Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

June 16 17th Annual "Grunnegger Picnic," at Grand River Conservation area, **Rockwood, Ont.**

June 17 Dutch worship service with Rev. H.R. De Bolster, 3 p.m., CRC, **Ancaster, Ont.**

June 19-23 Reunion Friesland - 900 year anniversary **Oudega-Smallingerland**. For info. call (416) 935-8629.

June 20 RCBPO 4th Annual All-Ontario Golf Tournament and BBQ. For info. call (416) 524-1203.

June 23-24 40th anniversary of Chr. Ref. Church, **Essex, Ont.** Dinner on June 23 (tickets \$12). For info. call Tina VanderVecht at (519) 326-6805.

June 23 Anniversary concert and open house on the occasion of Andre Knevel's 20th anniversary as concert organist. At 3 p.m., Providence CRC, **Beamsville, Ont.** Free admission.

June 24 City-wide hymn sing led by Pastor Jake Kuipers at 8 p.m., First CRC, **Sarnia, Ont.** Special music: "The Abundant Life Ensemble."

June 29-July 1 75th anniversary of CRC, **Neerlandia, Alta.** For info. write Box 68, Neerlandia, AB T0G 1R0.

July 2 "Friscian Picnic" at 11 a.m., Pinehurst Conservation Park, on Hwy. 24A, **Paris, Ont.**

July 4 "Hollandse Dag," at 10 a.m., Strathroy Arena, Metcalf St., **Strathroy, Ont.** Speaker: Rev. Ralph Koops. Bring lunch!

July 5 CFFO Prov. Board meetings from 10 a.m. - 4 p.m., CRC, **Georgetown, Ont.** For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.)

July 6-7 1990 Toronto Conference featuring J.I. Packer and R.C. Sproul on "One Holy Passion - knowing the character of God." At the Metro Convention Centre, **Toronto, Ont.** Presented by Ligonier Ministries. Simultaneous French translation available to first 80 registrants. For info. call 1-800-344-9499.

July 29 Dutch service with Rev. H. de Moor, at 3 p.m., CRC, **Ancaster, Ont.**

July 17-19 1990 Calvinette Convention. Starts 9 a.m., July 17 at the Alumni Hall, Univ. of Western Ontario, **London, Ont.** This public ceremony will feature a Calvinette Choir, Colleen and Grace, and an address by Jo Ilbrink.

Aug. 8 Organ recital by John W. Vandertuin, 8 p.m., Aeolian Hall, **London, Ont.**

Aug. 16-19 "Canadian Christian Festival III - A Time to Love," at the Metro Centre and World Trade & Convention Centre, **Halifax, N.S.** About 10,000 people are expected to attend. Speakers include Desmond Tutu, Tony Campolo, John Powell, Elizabeth Thomen, Emilio Castro, Pauline Webb, T. Herbert O'Driscoll and others. For info. call (902) 423-9670.

Aug. 20-24 "Teaching the Holocaust in the Canadian Context: Engaging the Heart and Mind," a conference for educators at the U. of T., **Toronto, Ont.** For info. call Pnina Spetgang, (416) 635-2883, Ext. 144.

Sept. 9 Dutch service with Rev. R. Koops, at 3 p.m., CRC **Ancaster, Ont.**

Sept. 15 Second National Capital Region Holy Spirit Conference, The Life Centre, **Ottawa, Ont.** For info. call (416) 890-3222.



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Christian Reformed Church

Calls accepted

—to First, Barrie, Ont.,
Rev. James Tuininga of
Calvary, Chatham, Ont.

Address changes

Rev. Martin D. Geleynse, 27
Church St., Stratford, ON
M5A 2P9; (519) 271-5793
[same as old number]; effective
immediately.

Rev. C. Harry Salomons,
3679 Lethbridge Dr.,
Abbotsford, BC V2S 6B7;
effective July 3, 1990.

Congregations sharing facilities

Effective immediately and until further notice, the congregations of **First CRC** and **Calvary CRC of Chatham, Ont.**, will share First CRC's facilities at 17 Tweedsmuir Ave. East, Chatham, Ont. Service times are 10:30 a.m. and 7 p.m. for First Church, 8:30 a.m. and 5 p.m. for Calvary.

Classis meeting

Classis Chatham will meet in regular session on Tues., Sept. 11, 1990, at First CRC, St. Thomas, Ont. All agenda materials must reach **Jan H.G. Vandergeest, Stated Clerk**, by July 31. Send material to Mr. vandergeest at: 106 Fairview Ave., St. Thomas, ON N5R 4X6.

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ATTENTION!

ATTENTION! ATTENTION! ATTENTION!

Books

Robert VanderVennen, book review editor

Meditations

Meditations in a new key

Someone's Singing, Lord, by James C. Schaap. Softcover, 101 pp., \$5.95.

No Kidding, God, by James C. Schaap. Softcover, 153 pp., \$7.15.

Both published by Grand Rapids, Mich.: CRC Publications, 1990; available P.O. Box 5070, Burlington, ON L7R 3Y8. Reviewed by Helen Tangelder, Winchester, Ont.

James Schaap chose eight familiar hymns to write his daily devotional, *Someone's Singing Lord*. The Christian faith is a singing faith. Songs have been written for those in the darkest night, and for the prisoner. There are hymns of joy, love and comfort; hymns for any occasion in our personal lives or in corporate worship. What more beautiful way to express our Christian faith than by music and singing!

This book is not merely a handbook of hymnology nor a discourse on the origin of hymns, for there are many books on these subjects in the bookstores. This book is a devotional. Schaap has not chosen the present-day ditties nor any camp-style choruses for meditations, but hymns such as "Now Thank We All

Our God" and "Amazing Grace" which have stood the test of time and deserve the close look he gives them.

I am grateful that Schaap has chosen the hymn "Lead On, O King Eternal" for one meditation. At first glance this hymn could apply to the battles that we have seen in the past two world wars. Phrases such as "fields of conquest" and "we lift our battle song" conjure up warfare images. But this hymn is not old-fashioned. Schaap makes us aware of today's battles, including terrorism, as well as the spiritual battles that Christians are constantly fighting.

Comfort

Another hymn that Schaap chose which has not fallen by the wayside is "Abide with Me." It gives us words of hope and comfort for the lonely and discouraged. Is the world getting better? We are reminded that "change and decay in all around I see; O Lord who changes not, abide with me." What a comforting hymn of prayer this is!

Much has been written about the origins of hymns and the place they have in our worship services. Schaap has a unique approach of setting these eight hymns for the family and the young adult and any young

Christian who might be unfamiliar with this kind of music. Altogether there are 40 meditations with scripture readings based on the chosen hymn, each one ending with a written prayer.

For his second book, *No Kidding, God*, James Schaap chose the inductive method of Bible study. More and more we must remind ourselves to take the time for our family or personal devotions. Each of the 60 devotions are based on a Psalm. This book, too, could be used for the family of teenagers or for college students. After years of experiences as an English professor at Dordt College, Schaap should know how young adults think and react. He draws from his own reflections and from stories on his personal experiences and observations.

For Schaap the Christian faith is not merely a theory but a personal living encounter with Christ. I find that comes through very clearly in his devotional writings. He connects the Christian life in a fresh and upbeat approach with Christian truth. Both of these books would make suitable and practical gifts for friends or family members.



Friends of God

Wayne Brouwer

When ...

"When God restores the fortunes of his people, let Jacob rejoice and Israel be glad!" (Ps. 53:6).

Life was tough for John Currie. He was born in poverty. He never learned to read and write. In 1949 he killed a man and was sentenced to spend the rest of his life in prison.

Some years later his sentence was changed to life at hard labour. But release from the confines of prison did little to change his lot. He was allowed no dialogue in public and no relations with other people. He lived in a drafty trailer that collected dust and insects during the summer and snow in winter. He bathed in a leaky horse trough with a garden hose for plumbing.

Slave labour

Through an arrangement with the Tennessee State Corrections Board, a wealthy farmer near Nashville got the use of John's manual labour skills. The man took John to town a couple times a year and gave him a few dollars to spend. But that was his only social outlet. Actually it only emphasized more deeply his loneliness and poverty.

In 1968 the State Corrections Department commuted John's sentence. A letter was sent to the farmer spelling out the terms of John's release. But the farmer decided not to act on it since he would lose his "slave" labour. And then the farmer died; and the letter got lost; and John kept on working.

A year passed; then two; then five, and 10. Finally, in early 1979 someone learned of John's sad conditions. He checked out the situation, and finally announced freedom to a broken old man.

Tragic

But the saddest chapter of the story was yet to be written. John had nowhere to go. His body was now released but his spirit remained caged by the years of bondage.

John Currie died recently. And no one really cared.

Tragic, isn't it?

There's almost that much hopelessness in Psalm 53. It's virtually identical to its earlier twin, Psalm 14. The world of David was in bondage. There were thieves, robbers and murderers, to be sure. But this was a more powerful confinement than even that. A spirit was present which denied the existence, validity and power of God. And because of that, no spirits soared, no minds were challenged, no thoughts were lifted in praise and wonder and glory.

The few who believed in God were like John Currie: trapped in a hard-labour camp with no parole. And they might have turned out like him — dull, sour, lonely and defeated.

The power of hope

Except for one thing.

Their jailers had no ultimate authority.

The fools who cried, "There is no God!" were the ones who lived in a fantasyland of nightmares. The jail of godlessness was only a temporary skirmish in a larger battle of wills.

John Currie did wrong, was confined and lost hope.

But those who believe in God know that the "sentence" imposed on them by society is itself "foolish." And the issue of its being commuted rests in the nail-scarred hands of a Higher Power.

So they talk about "when ..." things will change.

And hope keeps them alive.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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